THE

Young Man's GUIDE,

Through the Wilderneſs of this World to the Heavenly *Canaan*.

Shewing him how to carry himſelf Chriſtian-like in the whole courſe of his Life.

Drawn up for the uſe and benefit of Young Men, eſpecially ſuch as having ſerved their Apprenticeſhip, are ſetting up for themſelves.

Thomas Gorge.

By *T. G.* Miniſter of the Goſpel.

Wherewithall ſhall a young man cleanſe his way? by taking heed thereto according to thy word, Pſalm 119. 9.

London, Printed for *P. Parker*, at the firſt Shop on the right hand in *Popes-Head Ally*, going out of *Cornhill*. 1670.

~~44.28.10~~
C 1215.15.31*
V
HARVARD COLLEGE LIBRARY
1859, Sept. 8. Gift of
The Misses Flower,
of Feeding Hills, Mass.

The Epiſtle Dedicatory to the Youth of *England*, eſpecially to thoſe who are in or about the City of *LONDON*.

Sirs,

THough I fear you are not all of you in ſo good a condition for your ſouls, as that I may apply thoſe words to you without exception, which are in 1 *Joh.* 2. 14. I have written unto you, young men, becauſe you are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one: *yet the ſearcher of all hearts knoweth, that I have written this Preface, and the enſuing Treatiſe to you, out of an earneſt deſire that it might be ſo with you. As you are the* Flower, *ſo you are the* Hope *of this pre-*

ſent generation. If God be not pleaſed to raiſe up from among you ſome conſiderable number of true Converts to Jeſus Chriſt, it will be ſad indeed, both for your ſelves, and for the Church of God. For your ſelves, becauſe if you be not converted to Jeſus Chriſt, you will be confounded by him. And for the Church of God, becauſe if you be not lively ſtones in it, you will be either profeſſed enemies, or but pretended friends.

My Self and Others, that ſtand upon the brink of Eternity, by reaſon of age, can ſee better than your ſelves (becauſe we have had experience of it) that your youthful time is a dangerous time, wherein, however you may now rejoyce, yet if you take not heed, you may contract ſuch guilt to your ſouls, as may make you to mourn hereafter, yea for ever, Prov. 5. 11, 12, 13.

You are apt to put by convictions, and the calls of Grace, in hope of longer life, and ſo to be unwilling yet to repent, becauſe you are too confident that yet you ſhall not dye; as if holineſs were not a thing in ſeaſon for ſuch as you are.

But doth God put off doing good to you, till you are old? Is he not Now *preſerving of you, and providing for you while you*

are

are young? And hath he not been looking after you in the Womb, in the Cradle, in your Childhood, and even to this day? who hath brought you along to the Growth and Stature to which you have attained? Hath not the hand of the Lord been in all this? Why then will you put off the doing ſervice to him, till you are old? What horrible unthankfulneſs is this to God? And where do you prove in all the Bible, that you ſhall live ſo long? or, that you ſhall without fail dye God's ſervants, if you live ſlaves to ſin and Satan? Have you the Spirit of Grace at your command? when it comes and knocks at your hearts for an entrance, can you bid it ſtand by for a while, till you have run your courſe in ſin, and then cauſe it to return again, and ſanctifie you, when that ſad race is at an end? God will make you to know, that if you will not have mercy in his time, you ſhall never have it. Indeed he ſtoops very low in the ſaving of ſouls; but never doth he condeſcend to this, that a ſinner ſhall find mercy when he will.

You are now about that point of your life, wherein Chriſt brings his righteouſneſs near to you; and the favour of God, and eternal

ſalvation

ſalvation is in ſome ſort within your reach, Iſa. 46. 12. *But if you ſhould let your opportunity ſlip, there is none of you can fetch it back again,* Prov. 1. 28, *&c. Take heed, you that are in your ſins, leſt inſtead of hearkening to that voice of God that bids you* come away, *you hearken to the voice of Satan, that bids you* ſtay. *If your bodies were upon ſinking ground, what haſte would you make to remove your feet, leſt if you ſhould abide there but a little longer, you ſhould be ſwallowed up, and paſt recovery? Oh that you were but as wiſe for your ſouls, which are every moment in dreadful danger till you are born again!*

But becauſe I intend to be brief in the way of an Epiſtle, (for the Porch muſt not be too great where the Houſe it ſelf is but little) therefore I will ſay ſomewhat more to you, as you may be conſidered under a twofold diſtinction, and ſo conjoyn you again with a concluding word to ALL *of you in general.*

There is a double diſtinction under which I would conſider you, and ſpeak to you.

1. *Some of you are the Children of Godly Parents, others are not.*

2. *Some of you are yet in your Apprenticeſhips*

ticeſhips and ſervice: and with others of you that time is expired.

You that are the children of Godly Parents, (according to the firſt diſtinction) oh if you ſhould not be good, what can you have to plead for your ſelves? I take it for granted, that you have had the advantages of your Parents gracious inſtructions, holy examples, and fervent prayers. Have you forgotten what charge they laid upon you to fear the Lord? much like to that of David *to* Solomon, 1 *Chron.* 28. 9. And thou *Solomon* my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind; for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee, but if thou forſake him, he will caſt thee off for ever.

Why will you let the Pains, the Prayers, the Tears, the Deſires, the Hopes of the Father that begot you, and the Mother that bare you, to be loſt and fruſtrated? If your Parents be yet alive, would it not be the joy of their *hearts to ſee that God had Circumciſed* yours? *And if they be dead, will you not be afraid to meet them at the Tri-*

bunal of Jeſus Chriſt, in an unregenerate condition? It was no ſmall mercy to you, that God ſhould make you to be the ſeed of the righteous: *and it will be no ſmall aggravation of your ſin, if you ſhould not be a* righteous ſeed. *Perhaps beſides your immediate Parents, your Fore-fathers and Anceſtours were ſuch as walked with God in their ſeveral generations, and ſo Godlineſs hath (through free-grace) been, as it were, entailed upon your houſe, from one age to another. Now what a dreadful thing would it be, if any of you ſhould cut off the entail of Godlineſs! Or that you ſhould go to Hell, whoſe Parents are going, or gone to Heaven. Let me deſire you to obſerve thoſe words of* David, *Pſal.* 116.16. Oh Lord, truly I am thy ſervant, I am thy ſervant, and the Son of thy hand-maid. *That you are the ſons of the ſervants, and hand-maidens of the Lord, ſhould be lookt upon by you, as a ſtrong engagement to be the ſervants of the Lord your ſelves.*

As for you whoſe Parents are not godly, that muſt not keep you from labouring to be ſo, becauſe if they are not ſuch, yet they ſhould be ſuch. And rather than they ſhould be wicked for want of ſome body

to

to give them warning; ſo farr ſhould you be from following them in their unlawful ſteps, that you your ſelves are bound in Conſcience in an humble reverent manner to inform them of their ſin, and danger. See Jonathan *doing it to* Saul *his Father,* 1 Sam. 19. 4, 5. *It would be the higheſt madneſs in you to throw away your own ſouls, though you ſhould ſee your own Fathers throwing away theirs before you.*

As I ſaid before to thoſe whoſe Parents were gracious, that it would be a dreadful thing for them to cut off the entail of Godlineſs; So now I ſay to you whoſe Parents are wicked, that it would be a bleſſed thing for you to cut off the ental of ſin: which if you ſhall do, will alſo cut off the entail of thoſe Judgements which otherwiſe might come upon you for your Fathers iniquities. Read *to this purpoſe,* Ezek. 18. 14, 15, 16, 17. *And oh what an honour will this be to you, if you ſhall do that which is right in the ſight of the Lord, when thoſe out of whoſe bowels you came, did that which was evil! mark what notice is taken by way of commendation of young* Abijah, *the Son of wicked* Jeroboam, *becauſe* in him was found ſome good thing towards the

Lord God of Iſrael, in the houſe of *Jeroboam*, 1 *King.* 14. 13. *It is matter of great thankfulneſs, and rejoycing to any beholder, that good children ſhould come even out of a good family: but that the branches ſhould be holy where the root was not, is matter of greater admiration, and praiſe. And yet ſuch wonderful mercy doth the Lord ſometimes ſhew to ſome Children, who neither by the Fathers, nor Mothers ſide, can plead any right to the Covenant of Grace. Be not diſcouraged therefore from looking after the Promiſe, becauſe you are not, according to the natural birth, the ſeed of true believers: but repent and believe the Goſpel, and then, inſtead of that (and which is more than that) you will according to the ſpiritual birth, be the Sons of* Abraham, *yea the Sons of God.*

Now, in order to the ſecond diſtinction. Some of you are yet in your Apprenticeſhip and Service, in which you ought to behave your ſelves with that obedience to your Governours, with that diligence and faithfulneſs in the duties of your places, that you may be bleſſings to the families into which God by his Providence hath called you. Take heed of pride, ſtubbornneſs, idle-

neſs,

neſs, evil company, and of wronging your Maſters in the leaſt kind. Be much in the conſideration, and imitation of Jacob, *and* Joſeph. *The firſt of which ſerved* Laban *with all his power,* Gen. 31. 6. *And the other was ſo careful and conſcientious in his Maſters buſineſs, that he made him Overſeer of his houſe, and put all that he had into his hands,* Gen. 39. 4.

I would adviſe you to get ſuch Scriptures by heart which inſtruct ſervants in their duties, eſpecially theſe, Epheſ. 6. 5, 6, 7, 8. Col. 3. 22, 23, 24, 25. 1 Tim. 6. 12. Tit. 2. 9, 10. 1 Pet. 2. 18, 19, *&c. Take your Bibles, and turn to theſe places, and read, remember, and practiſe them.*

And becauſe there is a ſort of wicked young ones, who not being contented with being vile themſelves, do deſire to draw others into the fellowſhip of their works of darkneſs, therefore let not that word depart from you, in Prov. 1. 10. My Son, if ſinners entice thee, conſent thou not: *and verſe* 15. My Son walk not thou in the way with them, refrain thy foot from their path: *See alſo,* Prov. 4. 14, 15, *&c.*

Conſider what a comfort it will be to you,

when you ſhall be out of your Time, to look back upon thoſe years, for the term of which you were bound to your Maſters, and to have the teſtimony of a good Conſcience, that you have been faithful. Strive to be ſuch in your ſervice, that when you are to be gone from your Maſters, they may rather be ſad, than glad to part with you; and conſider that thoſe that are not good ſervants, are never like to be good Maſters. Whatever difficulties or hardſhip any of you may meet with in your Apprenticeſhip, by the ſinful neglect of your Governours in doing their duty, let not that keep you from doing yours: and pray to God to help you through all, and to ſanctifie the worſt to you: And if ever you ſhould come to have ſervants your ſelves, look that you be better to them, than ſuch Maſters have been to you.

And now for you, Young men, whoſe years of Apprenticeſhip are expired, and who are no longer ſervants, becauſe you are free from your Maſters, You have a wide World before you, take heed that you be not loſt in it, by wandring from the paths of Gods commandments, either

1. *In the abuſing of your liberty, or*

2. *In*

2. *In the uſing of your Trades.*

As for your Liberty, *Remember that though the yoke of your Maſters be off, yet you muſt keep the yoke of Chriſt on: or you muſt take it upon you, if yet you have not. As you had a Maſter on earth whoſe Servants you were to be for a certain time, ſo you have a Maſter in Heaven, whoſe ſervants you muſt be for ever. And this will be no unwelcome newes to you, if you do but underſtand what a good Maſter the Lord is to all that ſerve him in ſincerity, and with all their heart. Though therefore you have obtained freedom from man, yet you muſt not take any freedom to ſin againſt God; and though you are, in that reſpect, at your own diſpoſe, yet you muſt not live as if you were your own. I think that Young men at the coming out of their time had need count one of the ſpecial times of their life, wherein they ſhould be moſt watchful. For it may be eaſily obſerved in too many, that there is ſuch profaneneſs then manifeſted, as if hell were broken looſe.*

In the uſing of your Trades and Callings in your own Houſes and Shops, to which you are come, you muſt manage all things as thoſe that do not make mens practiſes but

Gods precepts the rule of your buying and selling, and dealing. Beware of the love of money, which is the root of all evil. If an estate will not come handsomely within your reach, but you must go out of Gods way to get it, let it pass, it is not worth the having. I would not for all the World have that to answer for, that some have for growing rich by unwarrantable wayes. That will be sad gain at last which brings the loss of the soul. It is mens horrible unbelief, and ignorance, and distrustfulness of Gods all-sufficiency, that makes them think they shall not get enough for themselves, and theirs to live comfortably upon, unless they should stretch their Consciences beyond the due bounds. And be sure that which is unjustly gotten will be followed with a blasting, *when that which is honestly come by, will be followed with a* blessing.

And now for a conclusion to all of you. What hath hitherto been spoken, is but, as it were to prepare you a little for that great duty of Remembring NOW your Creatour in the dayes of your YOUTH, *to which as you are commanded by God, so you are exhorted and directed by me in the following discourse.* You have had the Fathers

Fathers of your fleſh, who have corrected you, to whom you have (*or ſhould have*) given reverence: but there is a Father of your Spirits, who hath Created you, how much more ſhould you be in ſubjection unto him that you may live? *Heb.* 12. 9. *Be ſure, you never well remember your ſelves, if you forget the Lord. When the Prodigal-Son came to himſelf he preſently thought of returning to his Father,* Luk. 15. 17, 18, 19. *Notſtanding all your ſins againſt God, his bowels of love will receive you, if you do not refuſe the mercy that is offered you. He knows as well how to pardon the penitent, as to puniſh the impenitent. It is his infinite goodneſs to your ſouls, that you ſhould have ſome to warn you before it be too late. In the number of which I have deſired to be one, out of an hearty well-wiſhing to your eternal good. I ſhall greatly rejoyce, and bleſs the Lord, if I may be inſtrumental by any poor endeavours of mine to get you free from that guilt which is mentioned in Deut.* 32. 18. Of the rock that begat thee thou art unmindful, and haſt forgotten God that formed thee. *Now read and conſider what follows, and the*

Lord

Lord give you underſtanding, and add his own bleſſing, teaching you faithfully to improve all the helps and furtherances he is pleaſed to vouchſafe unto you for your ſouls advantage, which is, and ſhall be the hearty Prayer of him, who is,

The well-wiſher of
your ſouls hap-
pineſs.

T. G.

THE

THE CONTENTS OF THIS TREATISE.

THE Text opened and explained. Pag. 1.

The Doctrine, That it is a duty incumbent upon all young men, to conſecrate the prime and ſtrength of their dayes to the ſervice of God. 5

The Reaſons of the point. 7

1 Uſe, Reproof of thoſe who devote the flowre of their age to the ſervice of Satan, and their ſinful luſts, and reſerve their decayed ſtrength for God and his ſervice. 15

2 Uſe, Exhortation unto all young men to offer unto God the firſt-fruits of their lives. 18

Several Objections of many young men againſt their early ſeeking and ſerving of God anſwered. 22

Several Directions ſuitable to young men,

1. That they labour to be well rooted and grounded in the Principles of Religion. 33

2. That

2. *That they return to the Lord. The Nature of Converſion opened, with ſome Arguments thereunto.* 35

3. *That at their firſt ſetting up they content not themſelves with a competent ſtock of money to begin the world withall, but that they likewiſe get a good ſtock of grace.* 49

Helps thereunto. 51

4. *That they live godly and gracious lives: with Directions thereunto.* 60

I. *At thy firſt awaking in the Morning lift up thine heart to God in a thankful acknowledgement of his mercy to thee the night paſt.* 60

II. *So ſoon as thou art ready, before thou goeſt about the works of thy Calling, withdraw thy ſelf into ſome private place, and there poure out thy ſoul unto God by fervent Prayer.* 61

III. *Having begun the day with Prayer, then betake thy ſelf to the duties of thy particular calling.* 66

In following whereof ſpecial regard ought to be had to the ENDS, *and* MANNER *of performing them.* 66

For the Manner *of following thy calling, theſe Rules are to be obſerved.*

I. *Be diligent therein; but with theſe two Cautions.* 67

1. *Beware of laying out the ſtrength of thy heart and ſpirit upon thy worldly buſineſſes, which ought to be reſerved for communion with God.* 68

2. *Beware that thy worldly buſineſſes and imployments*

ployments do not ingross thy whole time; but allow thy religious duties their proper and sufficient season. 69

II. *Follow thy worldly businesses with an heavenly mind,*

1. *By raising matter of heavenly meditations from the same.* 71
2. *By oft lifting up thine heart to God in short ejaculatory Prayers for his direction, assistance, and blessing on thy pains and endeavours.* 72

III. *Be just and honest in thy dealing with men, avoiding all guile and deceit.* 73

The Heads of several frauds and deceits too frequently acted in matters of commerce and trading. 75

For the preventing of which several Rules are given. 79

Motives and Arguments to just and honest dealing. 81

The heinousness of sundry Vices whereunto young men are addicted, is set forth with several preservatives against them.

The Vices mentioned are,

1. *Rash and hasty anger.* 88
2. *Drunkenness.* 93
3. *Wantonness and uncleanness.* 104
4. *Prophane and rash swearing.* 117
5. *Lying.* 123
6. *Backbiting and Tale-bearing.* 131

IV. *Another Direction for the leading a godly and gracious life, is to keep a strict watch over thy self*

ſelf in thoſe things which concern thine own perſon. 134

For help therein ſeveral Rules are given.

1. *Be careful of thy thoughts in well ordering them.* 134

Helps thereunto. 135

2. *Be careful of thy words that they be well governed.* 140

3. *Be careful of thy actions, concerning which are given,*

1. *Some General,*

2. *Some particular Directions.*

General *Directions are theſe,*

1. *Engage thy ſelf deeply in a deſign for Eternity.* 148

2. *Let thy whole life be a proſecuting and ſerving thy godly deſign.* 149

That thou maiſt the more effectually proſecute it, and proſper in it,

1. *Let faith and love be the root of thy life, and the ſeveral actions of it.* 150

2. *Let the word, and will of God be the rule of thy actions.* 152

3. *Let the glorifying and enjoying of God be the end of thy life, and of all the duties of it.* 153

Particular *Directions for ordering our lives and actions according to Godlineſs are theſe,*

1. *Beware of living in the wilful omiſſion of any known duty.* 155

2. *Live not in the practice of any known ſin.* 158

3. *If thou haſt been overtaken with any ſin, and*

and thereby made a wound in thy Conſcience, ſeek an healing Plaiſter by ſound Repentance, and faith in the blood of Chriſt. 160

4. *When through grace thou art recovered, take heed of falling back again.* 162

5. *Be moderate in all things, More particularly,*

1. *In the uſe of Meats and Drinks.* 165
2. *In ſports and recreations.* 167
3. *In the purſuit of worldly wealth, and ſeeking after riches.* 171

V. *Directions in reference to your Carriage towards others,*

1. *Be peaceable towards all men.* 186
2. *Be affable and courteous to others.* 193
3. *Be humble towards all men.* 194
4. *Be as ſerviceable to others as thou canſt.* 197
5. *Be merciful towards ſuch as are in miſery.* 199
6. *Be careful to reſtore what thou haſt ſtollen, or unjuſtly got.* 205
7. *Have ſpecial regard to thy relative duties.* 210

The ſpecial relative duties incumbent on Governours and Maſters of Families are theſe,

1. *Let your houſes be daily perfumed by a Morning and Evening Sacrifice of Prayer and Praiſe unto God.* 211
2. *Let the Word of God be frequently read in your Families.* 213
3. *Set ſome time apart in every week to Catechiſe thoſe under your charge, teaching*

ing them the chief Principles of Religion. 214

4. *Be careful that thy ſelf and Family keep the Lords day holy.* 215

For a Concluſion of the whole.

In a careful obſervation of all theſe Directions, Give diligence to make thy Calling and Election ſure. 218

THE

THE
Young Man's Guide.

CHAP. I.

The Expoſition of the Words.

Eccl. 12. 1. *Remember now thy Creatour in the dayes of thy Youth, while the evil dayes come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.*

THE Royal Preacher King *Solomon* in the latter part of the foregoing Chapter, doth by an emphatical *Ironie* diſſwade young men from thoſe youthful luſts, and ſenſual pleaſures, whereunto they are naturally addicted; and that by the conſideration of that dreadful account they are to give unto God at the great day, as verſ. 4. *Rejoice O young man in thy youth, and walk in the wayes of thine heart, and in the ſight of thine*

eyes: but know thou, that for all theſe things, God will bring thee into Judgement. As if he had ſaid, ſince thou art ſo ſet upon it to have thy will, and thy way, to ſuck the ſweet, and make the beſt of what is before thee, take thy courſe, take thy fill of thy pleaſure, eaſe, and hearts-content whileſt thou liveſt: but remember what comes after, and know that for all thy ſweet morſels, and pleaſant draughts, for all thy pleaſant ſins, and youthful liberties, and thoſe vain, and wicked courſes, wherein thou now takeſt ſuch content and delight, God will bring thee into judgement: dye thou muſt, thou knoweſt not how ſoon, and after death thou ſhalt be brought before Gods Tribunal, there to anſwer for all that thou haſt done, and receive a juſt recompence of reward. Remember this, O young man, and then go on thy way at thy peril.

A ſerious conſideration of the judgement of God would be an excellent means to abate the heat of luſt, and take off young men from thoſe ſenſual delights, wherein they are commonly ſo drench'd and drown'd.

Solomon having thus diſſwaded young men from their youthful luſts and pleaſures: In the beginning of this Chapter he perſwades them to the ſeeking of God, and that from their youth, and younger years by ſeveral arguments.

The firſt is couched in the four firſt verſes of this twelfth Chapter, taken from the unfitneſs of old men to ſet themſelves to the ſervice of God, which they have neglected all the former

part

part of their lives: *Remember now thy Creatour in the dayes of thy youth, while the evil dayes come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them.* Briefly to clear the words.

Remember.] Young men of all others in this caſe, have but ſhort memories, are apt to forget God, his wayes and Judgements, and to leave the care and minding hereof to their old age. Therefore the Wiſe man knowing how unfit and unſeaſonable that would be to enter upon ſo great a work in, adviſeth them to begin betimes, and early to fix their thoughts on God, and to conſecrate their ſtrength, from the very firſt to him. For this *remembrance* in the text doth not only import an *act of memory*, but ſuch a calling to mind as works upon the affection, and practice, ſo as to ſet us a doing of what we know and remember.

To *remember God* is the ſame as to *know God, to love, and fear and ſerve him.* 'Tis the ſame counſel which *Solomon* here gives, which once he received from his aged Father, 1 Chron. 28. 9. *And thou* Solomon *my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and willing mind.* As God is ſaid to remember man, when he thinks upon him to do him good: So man doth then remember God, when he thinks upon him to do him ſervice.

Thy Creatour.] From whom thou hadſt thy being, and well-being, thy Creation and Preſervation, and therefore oweſt thy ſelf, and ſer-

vice unto him. As thou art from God, ſo thou oughteſt to love and live unto him: he made thee this living ſoul after his own image, and thereby as thou art more capable, ſo art thou the more obliged unto him; and that

Now in the dayes of thy Youth] Which is the prime of thy time, the flowre of thine age, the ſtrength of thy life, when thou art able to do him the beſt ſervice. God will be ſerved with the beſt, and all thy ſtrength, and will not be put off till thy ſtrength be gone: therefore now in the flowre of thy youth give up thy ſelf unto him.

While the evil dayes come not, nor the years draw nigh, when thou ſhalt ſay I have no pleaſure in them. That is, before old age ſeiſeth on thee, which will be full of pains and ſorrows, ſo that thou canſt take no delight in any thing, neither canſt thou find any deſire or ſtrength for ſervice. Here the *dayes of old age* are called *evil*, becauſe men are then ſubject to manifold infirmities, and afflictions, as if he had ſaid, ſeeing the *Elder dayes* are like to be *evil dayes*, full of pains and griefs, be ſure thou do not add thereunto the bitterneſs of thy youthfull luſts, and pleaſures, and the burthen of thoſe duties which ſhould have been the buſineſs of thy youth. Shall the ſins, and the works of an whole age be laid upon thine aged Shoulders? what an intolerable burthen will that be to thee? who wilt find it hard enough for thee to bear up under thy diſeaſes, and infirmities. Be doing

rather

rather now in the dayes of thy youth, lay up againſt the time to come, be aforehand with thy neceſſary work, get to be rich in grace, abundant in good works, ſerving the Lord in holineſs and righteouſneſs all the dayes of thy life; which may comfort thine heart againſt the evils of thine old age, that ſo it may not be unto thee an *evil*, but as it was to *Abraham*, *a good old age*, Gen. 25. 8.

The drift of the VViſe man in theſe words is to ſtir up young men to conſecrate their youth, and younger years eſpecially, to the remembring and ſerving of God: becauſe old age, being full of weakneſſes and infirmities, is very unfit then to begin to ſerve God, or to mind the great work of Repentance and Reformation.

CHAP. II.

Containeth the grand propoſition; with the Reaſons thereof.

FRom the drift and ſcope of *Solomon* in theſe words, may be raiſed this point of Doctrine.

Doct. *It is a duty incumbent upon all young men to conſecrate the prime and ſtrength of their dayes to the ſervice of God.* So to remember God, as to devote themſelves to him. This was Typified under the Law, where the Lord required the *firſt-fruits* to be dedicated unto

him, the *firſt-born* to be ſanctified unto him, and the *young Bullocks and Lambs* to be offered in Sacrifice unto him. VVhich was written for our learning, to teach and inſtruct us, to offer unto God the ſervice of our ~~old age.~~ youth. And is it not moſt equal that as the *firſt-fruits* of other things, ſo the *firſt-fruits* of man, of his ripened underſtanding and affections ſhould be given unto God? Was the Lord greatly offended when as men reſerved the beſt of the flock to themſelves, and offered the old, the blind, and the lame unto him? And will he be well-pleaſed that we devote our youth, and younger years to the ſervice of Satan, and the ſatisfying our own luſts, and reſerve for him only our decrepit old age?

This is likewiſe commended to us in the example of divers *young men* recorded in Scripture. VVe read of *Iſaac*, that while he was *young* he accuſtomed himſelf to prayer and meditation, *Gen.* 24. 63. Of *Joſiah*, that *when he was eight years old, he did that which was right in the ſight of the Lord: And in the eighth year of his reign, while he was yet young, he began to ſeek after the God of* David *his Father*, 2 Chron. 34. 1, 3. Of *Obadiah*, that *he feared the Lord from his youth*, 1 King. 18. 12. And of *Timothy*, that *from a Child he had known the holy Scriptures, which were able to make him wiſe unto ſalvation*, 2 Tim. 3. 15. If any ſhall ask, *wherewithall ſhall a young man cleanſe his way?* Surely by following the example of ſuch

ſuch rare young men as theſe were. The Reaſons of the point.

Reaſ. 1. *Youth is the fitteſt time that can be given unto God, as being the Springtime, and excelleneſt part of thy life.* In the *grave* there is no ſerving God: in thine *old age* it is bad ſerving him, by reaſon of the manifold weakneſſes and infirmities which do accompany the ſame: therefore *thy Youth* muſt needs be the fitteſt time for his ſervice. For,

1. *Youth is moſt active and vigorous, quick and lively, being not at all clogged with the infirmities of age.* Then is thy body ſtrongeſt, thy wit ſharpeſt, and thy memory moſt capable, and retentive. How unworthy then is it for thee to Sacrifice thy youth to *Bacchus* and *Venus*, to ungodly ſenſuality and luxury, and at laſt to lay thine old bones upon Gods Altar? O what pitty is it, that the Devil, the world, and the fleſh ſhould have thy cream and flowre? And how ſhameful that God, to whom thy whole life is due, ſhould have only thy bran, and dreggs?

2. *Youth is the time of ſtrength*, and the ſervice of God being no eaſie work calls for thine utmoſt ſtrength; the ſtrength of thy body, as well as the ſtrength of thy mind. Our Saviour requires, *ſtrive to enter in at the ſtrait gate.* The word in the Greek ἀγωνίζεσθε, ſignifieth a ſtriving with our utmoſt skill, ſtrength, and activity, as wreſtlers do for maſtery. And ſaith the Apoſtle, *work out your ſalvation*, where the

word in the Original καλῶς ἐργάζεται, ſignifieth to work with the greateſt induſtry. Old men whoſe ſtrength is waſted, are like to make but poor wreſtlers, and as poor workers : And therefore what fitter time can there be in earneſt to ſet upon the difficulties of religion, and godlineſs, and the mighty and weighty works thereof, than in the ſtrength of our dayes ?

Reaſ. 2. *The ſervice of thy youth is the moſt acceptable ſervice unto God.* When *Abraham* manifeſted his willingneſs to Sacrifice *his young Son Iſaac*, upon the command of God, oh how kindly did the Lord take it ! and thereupon promiſed, yea ſwore unto him, ſaying, *Becauſe thou haſt done this thing, that in bleſſing I will bleſs thee*, Gen. 22. 16. In like manner, if thou ſhalt conſecrate thy younger years unto God, which is, (as it were) to ſacrifice thy *Iſaac*, he will take it kindly at thy hands, and thou ſhalt be remembred with a bleſsing in thine age : *for with ſuch ſacrifices God is well pleaſed.* When our Saviour heard the rich man in the Goſpel ſay, *All theſe commandments have I kept from my youth*, The Evangeliſt noteth, that *beholding he loved him*, to ſhew poſsibly, how he loveth the ſervice of young men, how pleaſing and acceptable it is to him. And it is queſtionable, whether God who calls for the firſt-fruits of thy life, if thou deny him that, will accept the gleanings of thine age.

Reaſ. 3. *Another reaſon may be taken from the momentary ſhortneſs, and mutable uncertainty of*

of thy life. So *ſhort* it is that the whole of it from firſt to laſt is little enough for thy neceſſary work: To get an intereſt in Chriſt, to mortifie thy luſts, to furniſh thy ſelf with grace, to fill up thy fruits of righteouſneſs, and thereby to make ſure to thy ſelf a better life; believe it, theſe are not the works of a few dayes or hours.

And ſo *uncertain* is thy life, that thou haſt no aſſurance of living one day longer. We are all but Tenants at will, and may be turned out of our earthly Tabernacles whenſoever our great Landlord pleaſeth, even at a *Quarters*, yea at a Minutes warning. And therefore as thou haſt any regard to the eternal welfare, and ſalvation of thy precious ſoul, it behooveth thee now, even now to ſet to thy work, to abandon thy ſins, to cloſe with the tenders and offers of Jeſus Chriſt, to give up thy ſelf to the ſervice of God; For thou knoweſt not what a day or an hour may bring forth.

A man that hath a work of great conſequence to be done, and but one day for the doing it, had need riſe early in the morning, and with all poſsible ſpeed to fall upon it. This is thy caſe, thou haſt a great work to be done, even the ſalvation of thy precious and immortal ſoul: and but a little time allowed thee for the doing of it, and that very uncertain. Doth it not then concern thee ſpeedily, without any further delay to ſet about it, and to improve thy precious time to the beſt advantage?

Reaſ. 4. *May be taken from the uncertainty of converſion*

converſion in thine old age. Though thou wert ſure to live long, even to old age, and thereupon ſhould'ſt give up thy ſelf to thy ſenſual liberties, and incourage thy ſelf therein by the hopes of an after-repentance: yet how canſt thou be ſure, that then at laſt thou ſhalt repent? Converſion is not in mans power, it is the work of God which he is pleaſed to work on whom, and when he will. God is merciful to offer grace, but he is juſt alſo to puniſh the neglect thereof. I have read a Story of a prophane fellow who was often wont to ſay, He doubted not but that he ſhould repent at laſt, if he had but time to ſay three words, *Domine miſerere mei, Lord have mercy on me.* Not long after riding over a crazy bridge, both horſe and man fell into the River. But inſtead of ſaying the former words, he cryed out in theſe three words, *Capiat omnia Dæmon,* the *Devil take all.* Young men let this be a warning to you all, venture not on to morrow, but *to day if ye will hear his voice, harden not your hearts,* Pſal. 95. 7. Now God calleth and inviteth thee to turn from thy ſins unto him, and in good earneſt to ſet upon the practice of an holy life. He now knocketh at the door of thine heart, offering to enter, that he may dwell in thee; but if thou refuſe to let him in, how knoweſt thou whether ever he will knock again? and what if he ſhould not? O what if he that knocks at thy door to day ſhould (if thou now open not) never knock, or look after thee again

for

for ever? O where muſt thine everlaſting dwelling then be?

Reaſ. 5. *May be taken from the manifold miſchiefs which will follow upon thy neglect of God in thy youth.*

1. *The longer thou putteſt it off, the more difficult thou wilt find it.* The difficulty of it will be encreaſed by delay: if thou find in thy ſelf an unfitneſs or indiſpoſition to ſerve God in thy youth, thou wilt be more unfit, and indiſpoſed in thine age: for both ſin groweth ſtronger and ſtronger, and thou weaker and weaker. Therefore 'tis rarely ſeen that ſuch who ſerve the Devil in their youth, do ſerve God in their old age. How ſeldom do we hear of an old ſinner converted? *Can the Ethiopian change his Skin, or the Leopard his ſpots? then may ye alſo do good, who are accuſtomed to do evil,* Jer. 13. 23. As if it were a thing impoſsible for one that hath continued long in a courſe of ſinning, to leave and forſake it: and to give up himſelf to the ſervice of God. Surely with man it is impoſsible, though not with God, unto whom all things are poſsible. It will be therefore thy wiſdom, betimes, even in thy youth to ſet thy ſelf againſt the power of thy corruptions, leſt they grow too ſtrong in thee to be maſtered and ſubdued.

2. *By refuſing to ſerve God in thy youth, thou wilt provoke him to reject thee in thy age.* If a Souldier ſhould ſpend the ſtrength of his dayes in ſervice againſt his Prince, and in his old age offer

offer his ſervice to him, would he, think you, accept thereof, and not rather reject both him and his ſervice? Canſt thou imagine that God ſhould accept the ſervice of thine old age, when thou haſt ſpent the ſtrength of thy youth in the ſervice of Sin and Satan? Serve thy Governour ſo, and ſee how he will take it.

Reaſ. 6. *May be taken from the benefits which follow and accompany thine early ſerving of God.*

1. *Thereby thou wilt prevent manifold ſins, eſpecially thy youthful luſts*, which to many prove very bitter in their age, when God is pleaſed to ſet them home upon their Conſciences, or ſuffer them to fly in their faces. As every calling, ſo every age of life hath its ſpecial and peculiar ſins, unto which it is moſt ſubject. Thus *Covetouſneſs* is uſually the old man's ſin; and *Voluptuouſneſs* the young mans ſin: The remembrance of which oft-times is very grievous in old age. Therefore *Job* ſpeaks of ſome wicked men, (Job 20. 11.) *whoſe bones are full of the ſins of their youth*, meaning that they feel more ſmart of them in their old age, than ever they found pleaſure and delight in them in their youth. It muſt needs be a ſad burthen, when men in their old age do feel the heavy weight of their youthful luſts. And yet what more ordinary? we read of *Job*, that though he was *one that truly feared God, and eſchewed evil*, as God himſelf teſtifieth of him, *Job* 1. 8. yet was the remembrance of the ſins of his youth very bitter unto him. *Thou writeſt*

bitter

bitter things againſt me, and makeſt me to poſſeſs the ſins of my youth, ſaith he *Job* 13. 26. Oh then how bitter and grievous will they be unto them, who in their youth do wholly proſtitute themſelves to Luſt and lewdneſs?

Such as in their younger years have taken great pains, and thereby got heats and colds, are apt to cry out of Aches, and ſtiches in their Age. Young ſinner look for it, thy early pleaſures, and youthful wantonneſs, and that drudgery which they have put thee to, are like to be ſtiches in thy aged ſides, and ſwords in thy heart and ſoul.

Oh young man, how ſhould the conſideration thereof ſtirr thee up even now in the dayes of thy youth to remember thy Creatour, and to dedicate thy ſelf unto him! thereby thou maiſt prevent both thy preſent ſins, and thoſe bitter returns they are otherwiſe like to make thee after many dayes.

2. *By thine early ſerving of God, the exerciſes of Religion will be more pleaſant and eaſie unto thee.* For often uſe will bring thee to a cuſtome, and long cuſtome will work in thee an habit, which will be eaſie and familiar; and habits whether good or evil will be more eaſily gotten in youth than in age. We find by daily experience when young men are put Apprentices unto ſuch Trades as are hard to be learned, they ſoon attain unto the myſterie of them, and become dexterous therein. Whereas if men in their old age ſhould ſet upon the learning of them, they

they would never attain unto any perfection therein. In like manner if thou from thy youth wouldſt accuſtome thy ſelf to the exerciſe of Religion, and works of ſanctification, thou wouldſt ſooner attain the skill and practice of them. Whereas if thou ſhouldſt put them off to old age, they would come off very hardly, and thou wouldſt find thy ſelf very unapt, and untoward thereunto.

3. *The ſooner thou beginneſt to ſerve God here, the greater will be thy reward hereafter in Heaven.* For thy reward there will be proportioned to thy work here. Though no man ſhall be rewarded for his works, but only for the merits of his bleſſed Saviour Jeſus Chriſt; yet God of his free-grace hath promiſed to reward us *according to our works*, as the Apoſtle expreſſeth, Rom. 2. 6. *He will render to every one according to his deeds*, implying that the meaſure of glory hereafter ſhall be proportioned to the meaſure of our ſanctification and obedience here: So that I may apply that of the Apoſtle, (1 Cor. 9. 6.) *He that ſoweth ſparingly ſhall reap ſparingly, and he that ſoweth bountifully ſhall reap bountifully.* Look as here mens harveſts are uſually anſwering to their ſowing; In like manner the reward of Gods people in Heaven ſhall be anſwerable to the ſeed which is ſowen by them here: he who ſoweth liberally here, abounding in duties of piety, and works of Righteouſneſs, ſhall have a liberal reward in Heaven. Now the ſooner any man beginneth

beginneth to engage his heart to God, the more ſervice will he do him in this life, and conſequently the greater reward ſhall he have from him in the life to come. Oh what ſtronger argument, or greater encouragement than this, can young men poſſibly have to devote and conſecrate themſelves from their youth, and tender years to the ſervice of their Creatour?

The point being thus proved by *Scripture*, *Examples*, and *Reaſons*, Come we now to the application thereof.

CHAP. III.

Containeth a ſharp reproof of thoſe who devote their flowre and prime to the ſervice of Satan, and their ſinful luſts, and reſerve their decayed ſtrength for God.

Uſe 1. IS it a duty incumbent upon all young men to conſecrate themſelves to the ſervice of God? than *ſuch are to be reproved who devote their flowre and prime to the ſervice of Satan, and their ſinful luſts; and reſerve their decayed ſtrength for God and his ſervice*, accounting the very dreggs, and refuſe of all to be good enough for him, for whom the beſt and principal is not worthy.

Under the Law they were forbidden to offer any thing unto the Lord *that had a blemiſh*, or *that were lame and blind*, Lev. 3. 1. 22. 18, 19. 20. and

and Deut 15. 21. And for tranſgreſſing this Law, the Lord reprehended his people by the Prophet *Malachi* 1. 8. *If ye offer the blind for Sacrifice, is it not evil? and if ye offer the lame and ſick, is it not evil? Offer it now to thy Governour, will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of Hoſts.* Was the Lord greatly offended when as men reſerved the beſt of the flocks to themſelves, and offered the old, the blind, and the lame unto him? And will he be well-pleaſed, that thou ſhouldſt dedicate thy beſt unto Satan, and reſerve for him only thy decrepit, lame, and withered age, when as thy body is full of diſeaſes, and thy mind of infirmities? Will God accept the Devils leavings? Shall ſin have thy blood, and thy ſpirits, and thy marrow, and thy God be put off with Skin and Bones? He that hath had the beſt, may even take all: God will laugh at thee in thy Evening, who laugh'ſt at him in the Morning of thy dayes.

Is it not extream folly while the Ship is Sound, the Tackling Good, the Marriners Haile and ſtrong, to lye playing and ſporting at Road: and when the Ship is Crazy, the Tackling weak and Rotten, the Marriners Sick, then to Hoiſe up Saile for a Voyage into a far Countrey? And how wiſe a man art thou, who wilt delay the Voyage for Heaven till thy Veſſel be broken, and thoſe Worms thy Luſts that have been bred in it have eaten it through, and made it utterly uſeleſs?

We

We generally confeſs that our ſins muſt be left, and that God muſt be ſought and ſerved, but we cannot accord of the time when to begin. One ſaith, he will begin when he hath ſerved his Apprentiſhip, and is out of his time: another when he is made Free, and ſet up for himſelf: another when he is Marryed: another when he is Old. Thus every one is apt to procraſtinate. The whole World almoſt are men for *hereafter*. When muſt God be minded? Hereafter. When muſt theſe ſouls be looked to? Hereafter. When muſt theſe ſinsbe ſent packing? Hereafter. When we have ſerved our ſelves of this World, then we'll be for the other World: and when we have ſatisfied our Luſts, then we will ſatisfie our Conſciences; and when we are unfit and unable for any thing elſe, then we will follow God. When we are ſcarce able to turn our wearied bones in our bed, then will we think of turning to him. Canſt thou think God will accept thereof? Believe it if thou canſt. Mark what the Prophet *Malachi* ſpeaketh, Chap. 1. 14. *Curſed be the deceiver that hath in his flock a male, and voweth and conſecrateth unto the Lord a corrupt thing.* Who hath the Male of thy Flock? whoſe is the firſt-born of thy ſtrength? Doth the Devil carry away that, and muſt this corrupt thing, this weak, and weary, and ſickly time of thine age be the offering for God? what thinkeſt thou will he ſay to thee, but curſed be the deceiver *that hath in his flock a male, and conſecrateth unto the Lord a corrupt thing.*

CHAP. IV.

Containeth an Uſe of Exhortation unto all young men to offer unto God the firſt-fruits of their lives.

Uſe 2. OF *Exhortation unto all young men to offer unto God the firſt-fruits of their lives, to give themſelves to him betimes, and forthwith to have done with the ſervice of their ſins, and in earneſt to betake themſelves to holineſs and righteouſneſs of life.* Though the Devil, the world, and the fleſh have been afore-hand with Chriſt, and have gotten poſſeſſion of thine heart, yet now without further delay give a bill of divorce to them all; caſt out the bond-woman, and her Children; and open unto Jeſus Chriſt, who ſtands knocking at the door of thine heart for entrance, who by the admonitions of his Miniſters, the motions of his ſpirit, and checks of thine own Conſcience doth call out unto thee, *Open to me, I pray thee, let me come in.* Oh let not thy love to thy Luſt ſo far prevail with thee, as to put off Chriſt to another time: but this day open to him, embrace him for thy Prince and Saviour, reſign up thy ſelf unto him, to ſerve and obey him, before thou art too far ingaged in the ſervice of ſin and Satan: ſay with *David*, *That God ſhall be thy God, and thou wilt ſeek him early*, Pſal. 63. 1.

Even

Even now in the ſpring of thy life, while the day of health, and the day of grace hath dawned upon thee.

Conſider, O young man, how unfit old age is either to grapple with thy Luſts, or thy duties, to reſiſt the Tyranny of ſin, or to bear the difficulties of Religion. We find by experience that the ſoul acting by and through the body, acts according to the diſpoſition thereof. When the body is dull and heavy through age, or infirmity, the ſoul acts thereafter. Is thy dulneſs and coldneſs all that thou wilt ſpare to the God of thy ſpirits? How will he take it at thy hands? when the Devil hath rode thee off thy leggs, and ſo lamed and creepled thee that now thou canſt do no more, then thou wilt be for God: think how well this will pleaſe thy maker. *Ye ſhall not ſee my face*, ſaid *Joſeph* to his brethren, *except you bring your younger brother with you*, Gen. 43. 2. And how canſt thou look to behold the face of the Lord Jeſus with comfort, if thou bring not in to him thy youth and ſtrength?

Now therefore, O young man, in the morning of thy life, while the faculties of thy ſoul, and parts of thy body are freſh and quick, ſet thy face Heaven-ward; eſpecially conſidering how great thy work, as a Chriſtian, is like to be, even greater than thou canſt diſpatch in an age. Thoſe evil cuſtomes and habits, which have been long growing, cannot eaſily be cut off. Thoſe ſtrong corruptions which have taken root

in thine heart, cannot readily be removed: that knowledge, grace, peace, comfort and aſſurance which thou needeſt, cannot be attained without great labour and induſtry. The work of Religion requires time, it concerns thee to ſet upon it preſently, and not to be ſo very a fool as to ſay, It's time enough yet. Though thou haſt fooliſhly miſpent ſo much of thy oyle already in vanity and pleaſure, in ſin and wickedneſs, yet now be aſhamed of thy folly, and bewaile thy former miſpent time, and manifold miſcarriages, reſolving with the aſſiſtance of Gods grace, to abandon thy Luſts, and to give up thine heart unto God with all ſpeed. Thou haſt a price yet in thy hands, be ſo wiſe as carefully to embrace, and faithfully to improve the ſame.

Young man, if thou mind not now in the dayes of thy youth, the things of thine eternal welfare, it is a queſtion whether ever thou wilt do it. It is rarely found that ſuch as have run out their youth and ſtrength in the ſervice of the Devil, do ever prove the true ſervants of God in their age. For an old ſinner to be converted is no ordinary, nór eaſie thing. *Can a man be born when he is old?* was *Nicodemus* his wonder. And truly for an old ſinner to be Regenerated and born anew, may be the wonder of us all. Examples of this kind are ſo rare, that if it were conſidered, it would make old ſinners tremble. How few do we find among all the Diſciples of Chriſt, that came in at the laſt hour? Beſides canſt thou imagine that ſuch a

ſinner

ſinner deſerveth favour, who cometh in to ſerve God at laſt, when he can ſerve his Luſt no longer?

Now, O young man, what is thy purpoſe and reſolution? Art thou yet for thine old wayes, and ſenſual delights? Or doſt thou intend to give a preſent adieu to them, together with all thy lewd companions? And to give up thy ſelf to God, to devote thy ſelf to his fear and ſervice? For ought thou knoweſt, this may be the very day and time of thy laſt choice. Oh be not ſo fooliſh and unwiſe, as to chooſe the pleaſures of ſin here for a ſeaſon (which without unfeigned Repentance will aſſuredly end in everlaſting torments) before the path of life, which certainly leads unto eternal bliſs and happineſs. Why wilt thou not now be wiſe to eternity? why wilt thou not ſpeedily renounce thy former wicked courſes, and lewd companions, and embrace the wayes of godlineſs? The Lord perſwade thine heart thereunto. Better thou hadſt never been born, than that thou ſhouldſt at laſt be found in the caſe and way that now thou art in. What not yet enough of thy folly, and vanity? *When wilt thou return, O when ſhall it once be?*

CHAP. V.

Containeth ſeveral Objections of many young men againſt their early ſeeking and ſerving of God.

I Know there are ſeveral Objections which young men are apt to make for themſelves againſt their early ſeeking, and ſerving of God, which I ſhall endeavour to anſwer.

Obj. 1. I have time enough before me, and therefore may for a while longer allow my ſelf my liberty. Hereafter may be time enough to turn from my ſins unto God, and to mind the eternal wellfare of my ſoul.

Anſw. 1. *Conſider as the ſhortneſs, ſo the uncertainty of thy life.* How many have we known in our own experience, who when they have promiſed themſelves life for many years, have then been ſuddenly taken away! Thou who ſayeſt thou haſt time enough before thee, canſt thou upon good ground aſſure thy ſelf of another day? If not, what folly, yea what madneſs muſt it needs be to live one day longer in ſuch a condition, in which if thou ſhouldſt dye, thou art miſerably undone to all eternity!

If thou ſayeſt, though I am not ſure to live another day, yet I am likely, being in good health and ſtrength.

I anſwer, Peradventure thou mayeſt live another day. But what man in his right ſenſes would put his everlaſting ſalvation upon a peradventure?

2. *Thou*

2. *Thou who ſayeſt thou haſt time enough before thee, and thereupon reſolveſt hereafter to be for God, and holineſs, know that thereby thou deceiveſt thine own ſoul.* For no reſolution can be hearty and ſincere, but what is preſent. He who is willing to indulge his ſinful fleſh but a day longer, would as willingly do it a year longer, yea to eternity, if he might. He who is not willing to caſt away his ſins, and to cloſe with Chriſt to day, would never do it by his good will. Thy purpoſes and reſolutions for the time to come are but deceitful, and hypocritical. O truſt not to deceitful purpoſes.

3. *Thou who delayeſt to ſerve God out of a pretence thou haſt time enough before thee, I would ask thee, what ſhew of reaſon thou haſt for it?* Happily thou wilt ſay, oh the contentment I find in my preſent courſe is ſo ſweet and delightful to me, that I cannot as yet deny my ſelf therein! But is thy Luſt ſweeter than Chriſt? than pardon of ſin? than peace and reconciliation with God? yea than the joyes of Heaven? Sure thou art a Brute, if thou ſay ſo. And if not, why doſt thou not preſently reform, and return to the Lord? Is it too ſoon for thee yet to be happy? Thou art worthy to dye for ever, who chooſeſt to lye longer in the ſtate of the dead, when thou mighteſt preſently turn and live.

4. *Thou who ſayeſt thou haſt time enough before thee; Haſt thou not ſerved the Devil and ſin long enough? Haſt thou not done enough to the*

damning thine own ſoul, but thou muſt go on further in thy wicked and ungodly courſes? Certainly if thou hadſt any of the ingenuity of a Chriſtian within thee, thou wouldſt rather ſay, "I have long enough wallowed in the filth of "ſin, and mire of ſinful filthineſs: I have long "enough ſlighted the free grace of God, and "rejected the invitations of Jeſus Chriſt, 'tis a "ſhame, I have ſtood out ſo long: well, I have "now done with iniquity, from henceforth I "will be for Chriſt, and holineſs: farewell my "former ſinful courſes, and companions: fare-"well my carnal peace, eaſe and pleaſure; 'tis "high time to mind the eternal welfare of my "ſoul, and to give up my ſelf to God.

5. Though God may, and doth ſometimes receive unto mercy an obſtinate ſinner, who hath long deferred the looking after the ſalvation of his ſoul, even to his old age; yet it is rarely found that ſuch who have ſlighted the tenders and offers of grace, and turned a deaf ear to the invitations of Chriſt, in the former part of their lives, have at laſt cordially accepted of them, but have been juſtly left of God to periſh in their obſtinacy. *Becauſe I would have purged thee, and thou waſt not purged*, ſaith the Lord to his people, *Ezek.* 24. 13. *thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee.*

6. *Conſider the deſperate hazzard thou runneſt by delaying to cloſe with Jeſus Chriſt.* For what if thy great change ſhould come, before the change

change of thy heart, how ſad would thy condition be? what if Chriſt who hath long been knocking at the door of thine heart, ſhould withdraw himſelf, and never knock again? ſurely as it was one of the greateſt mercies that ever was vouchſafed to thee, that Jeſus Chriſt ſhould condeſcend to ſtand and knock at the door of thine heart; ſo it will prove in the event the heavieſt judgement that ever befell thee, if thou wilt not now open unto him, but put him off with delays. It will be juſt with Chriſt finally to withdraw himſelf from thoſe who will not hearken unto him in this his merciful day of viſitation. Beware that this be not thy caſe.

7. Thou who ſayeſt thou haſt time enough before thee, and thereupon yet a while longer wilt venture after the Devil; ſuppoſe thou ſhouldſt at the latter end of thy life turn from thy ſins unto God, which is not ordinary, yet muſt it needs be matter of grief and ſorrow to thee, than to call to mind, how thou haſt ſpent the ſtrength of thy youth, the beſt of thy dayes in the ſervice of ſin, and Satan: and now haſt little time, and leſs ſtrength remaining for God, and his ſervice. Surely this will be matter of great ſhame and ſorrow unto thy ſoul. And therefore as thou tendreſt the honour of God, and thine own eternal happineſs, now ſtir up in thy ſelf a longing deſire after the work of grace in thy ſoul: and put thy ſelf upon a preſent, and ſerious uſe of the means: delay not a day longer, leſt that delay be unto death.

Obj. 2.

Obj. 2. Should I now in my youth ſet upon the practice, and walk in the waies of godlineſs, I muſt look for nothing but jeers and ſcoffs from my companions and acquaintance.

Anſw. 1. *True it is none are more evil ſpoken of, and traduced, than ſuch as walk in the wayes of holineſs:* but the ground of it ſprings not from their juſt deſervings, but from the worlds malice, and enmity to God, which is derived to them for his ſake.

2. *Thoſe jeers and ſcoffs which are caſt upon thee by thy carnal friends ſhould be an encouragement, rather than a diſcouragement in the waies of Godlineſs,* in that they may prove a bleſſing unto thee. For ſaith our Saviour, Matth. 5. 11. *Bleſſed are ye when men ſhall revile you, and ſhall ſay all manner of evil againſt you falſely for my ſake: Rejoice and be exceeding glad, for great is your reward in Heaven.* Therefore the primitive Saints rejoiced that they were accounted worthy to ſuffer ſcorn and reproaches, yea any thing for the name of Chriſt. Scoffs and diſgraces do oft-times encreaſe, as the graces of Gods people, ſo likewiſe their glory. He that takes from a Saints credit, doth add to his Crown.

3. *Though thy neighbours and companions may outwardly ſcoff at thy holy walking, yet know that at the ſame time they may inwardly reverence and honour thee:* for there ſits a kind of Majeſty in the face of holineſs, which draws even from carnal men fear and reverence.

Obj. 3.

Obj. 3. Should I now in my youth bid adieu to my fleſhly, and betake my ſelf to a godly life, I ſhall loſe my friends, and make them mine enemies.

Anſw. *If thou ſhouldſt loſe thy carnal friends upon ſuch an occaſion, thy loſs will prove thy gain:* thou ſhalt gain Chriſt for thy friend, who will be better to thee than all thy relations. Can they obtain the pardon of thy ſins? procure thy peace and reconciliation with God? quiet thy troubled Conſcience? ſupport thy fainting ſoul? and cheer up thy drooping ſpirit? miſerable helps, and miſerable comforters will they all be to thee. Whereas Chriſt is both able and willing to do all this, and much more for thee. Mark that notable promiſe in Matth. 19. 29. *Every man that hath forſaken Brethren or Siſters, Father or Mother, Wife or Children, or any near and dear Relation, for my ſake, ſhall receive an hundred fold.* Chriſt will be inſtead of all relations unto him, who is infinitely more than all worldly comforts whatſoever. Yea ſuch ſhall be rewarded with everlaſting happineſs, according to that of our Saviour, Luk. 6. 22, 23. *Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you from their company: rejoice ye in that day, and leap for joy, for behold your reward is great in Heaven.*

Obj. 4. If I ſhould now in my youth ſet my ſelf to the ſeeking and ſerving of God, I muſt look to be low and poor in the World: for who

who ever grew rich by a ſtrict and holy walking? Yea have not the rich men of the World raiſed their families to ſuch greatneſs and grandure by wicked practices, and unconſcionable dealing?

Anſ. I. *True it is, the wicked for the moſt part thrive and proſper in the World*; God giving them their portion in this World to make them the more inexcuſable.

II. *It is not Godlineſs, but rather the want thereof that often occaſioneth poverty.* The wiſe man ſaith expreſly, Prov. 23. 21. *The Drunkard and the Glutton ſhall come to poverty.* And ſpeaking of the ſin of *Whoredom*, ſaith, Prov. 6. 26. *By the means of a Whoriſh Woman, a man is brought to a piece of Bread*: that is, to ſuch extream Poverty, that he hath ſcarce a piece of Bread to eat, but is forced to begg from door to door, for a morſel of bread. So that it is Wickedneſs, and not Holineſs that brings beggery and ruine. There is, I know, a Deviliſh Proverb frequent in the Mouths of wicked and prophane men, *That Piety, and plain dealing is a Jewel; but he that uſeth it ſhall dye a Beggar.* But much good may it do the unrighteous with all their gettings, the godly ſhall never be ſo poor, but that they ſhall haye riches enough.

1. *Firſt the Lord hath in his Word made many gracious promiſes to bleſs the righteous as in their bodies and ſouls, ſo in their goods and eſtates*, as Deut. 28. 1, 2, *It ſhall come to paſs, if thou ſhalt hearken*

hearken diligently unto the Voice of the Lord thy God, to obſerve and to do all his Commandments, bleſſed ſhalt thou be in the City, and bleſſed ſhalt thou be in the Field: bleſſed ſhall be thy Basket and thy ſtore. The Lord ſhall command the bleſſing upon thee, in thy ſtore-houſe, and in all that thou putteſt thine hand unto, &c. And ſaith our Saviour, Matth. 6. 36. *Seek ye firſt the kingdom of God and his Righteouſneſs, and all theſe things ſhall be added unto you*; that is, food and raiment, yea wealth, and all temporal bleſſings, ſo far as they ſhall be good for you, ſhall be freely caſt upon you, as an over-plus into the bargain.

2. *We find the Lord hath made good theſe promiſes to his people, ſo far as hath been good for them*; whereof we have many inſtances in Scripture, as in *Abraham*, who was both a good man, and a great man, abounding with much wealth and riches. The like we read of *Iſaac*, of *Jacob*, and of *Joſeph* in *Ægypt*, of *Job* and others. In all which, *grace*, and *greatneſs* ſweetly met together. As the Ark brought a bleſſing to the houſe of *Obed-Edom*, ſo I may truly ſay, Godlineſs brings a bleſſing to the houſe and perſon in whom it is, *Having the promiſe of all needful temporal good things here, as of eternal happineſs hereafter*, 1 Tim. 4. 8. So that there can be no likelier way to thrive and proſper in the World, than betimes to give up thy ſelf to God, and to conſecrate thy youth and younger years to his ſervice.

III. *A*

III. *A little that a righteous man hath is better than the riches of many wicked,* Pſal. 37. 16.

1. *For firſt, Godly men have an heart given them from God to uſe and enjoy their eſtate, whatever it is, for their own good, and the relief of others.* They have mercies and taſte of them, they have goods, and do good with them: whereas wicked men for the moſt part either have no heart at all to uſe their eſtates, or elſe they ſpend them upon their luſts: for which they ſhall full dearly anſwer at the great and dreadful day.

2. *What the godly have, they enjoy with much comfort and contentment, with much peace and quietneſs of mind, and they find more ſufficiency and fulneſs in their little, than many rich worldlings do in their plenty and abundance.* For theſe, though they have much, yet they find no contentment, nor ſatisfaction, no quietneſs therein, but much vexation of ſpirit. Whereas the righteous, though they have but little, yet they have a good and quiet Conſcience with it, which is a continual feaſt; yea they find a fulneſs therein; ſo that they ſit down abundantly ſatisfied and contented therewith. For God puts a fulneſs into their little, and makes it more ſatisfactory to his Children, than greater abundance is to carnal, worldly men.

Obj. 5. Should I hearken to your counſel, I ſhould thereby deprive my ſelf of all joy and delight, (which is the very life of my life) and lead a ſad, melancholy life. For what doth

doth more abridge men of pleaſure and delight, than walking in the wayes of Godlineſs?

Anſ. 1. *A Godly life will not deprive thee of all joy, and delight, but only change thy rejoycing in Evil, for rejoycing in that which is Good.* Whereas before thou rejoycedſt in the pleaſures of ſin in rioting and revelling, in chambering and wantonneſs; now thou wilt rejoice in the aſſurance of Gods Love, and of thine own Salvation, in the undoubted Teſtimony of his Grace, and favour towards thee, which is indeed a bleſſed change of joy from carnal to ſpiritual, from that which is vain and frothy, unto that which is ſound and ſolid.

2. *The Godly ſometimes by reaſon of their preſent affliction under which they lye, may ſeem ſorrowful, yet are they alwaies rejoycing*, as the Apoſtle ſpeaketh, 2 Cor. 6. 10. *As ſorrowful, yet alwaies rejoycing.* And our bleſſed Saviour promiſed unto his Diſciples, and in them to all the faithful, that *he would give them ſuch a permanent joy, as no man ſhould be able to take from them*, Joh. 16. 22. whereupon ſaid *David, The Voice of rejoycing is in the Tabernacle of the Righteous*, Pſal. 118. 15.

3. *There is no joy comparable to their joy, who ſet themſelves to ſerve God in truth and ſincerity.* Such the Apoſtle *Peter* ſaith, *Rejoice with joy unſpeakable and full of glory*, 1 Pet. 1. 8. Therefore the Wiſe man ſpeaking in the commendation of Godlineſs, ſaith, *Her wayes are wayes of pleaſantneſs*, Prov. 3. 17. As if he had ſaid, Though

Though worldly men do judge the waies of Godlineſs to be ſad and uncomfortable, yet they do indeed yield great joy, and pleaſure to thoſe who walk in them, and therefore may well be termed, *waies of pleaſantneſs*; For,

1. *In waies of Godlineſs, God doth communicate himſelf to the ſoul, and the ſoul doth enjoy ſweet communion with God:* the ſoul doth enjoy as the influences of Gods grace, ſo the light of his countenance, which is, as it were, an Heaven upon Earth: yea the greateſt happineſs poor Creatures can poſſibly attain unto.

2. *The waies of Godlineſs are waies of pleaſantneſs, becauſe the walking in them is pleaſing and delightful unto God.* And a gracious heart muſt needs take great complacency, and contentment in that which is pleaſing unto God.

3. *There is that delight in the wayes of Godlineſs, as upholds the heart of a Chriſtian under all the loſſes, croſſes and afflictions he meets with all in this World: and which will yield him abundance of comfort upon his death-bed.* What was that which comforted King *Hezekiah*, when he lay under the apprehenſion of death, but the teſtimony of his Conſcience, that he had walked with much ſincerity in the waies of Godlineſs? *Iſa.* 38. 3.

By all which it appeareth that Godlineſs doth not deprive men of all joy, and delight: but rather the more Godly any are, the more joyful, at leaſt the better right and title they have thereunto; whereupon ſaith one,

one, *Wouldſt thou live cheerfully? then live Godly.*

The which ſhould be an encouragement unto all young men, who are yet unreſolved, ſpeedily without any further delay, to conſecrate their youth and younger years unto God and his ſervice; betimes to walk in the wayes of Godlineſs, that ſo their lives may be the more comfortable, and joyful. If the Lord ſhall be pleaſed to incline any of your hearts thereunto, you will have cauſe to bleſs God for it, not only ſo long as you live here, but even to all Eternity in the higheſt Heavens. For by devoting your ſelves to God and his ſervice betimes, even from your youth, many ſins will be prevented, which otherwiſe will be committed by you; much more good will be done by you: and much greater will be your glory hereafter.

CHAP. VI.

Containeth Directions ſuitable to young men.

HAving anſwered the *Objections* of ſome Young men againſt their early ſerving of God. I come now to give you ſome *Directions ſuitable to your ſtate and condition.*

1. *Labour to be well rooted and grounded in the principles of Religion*, otherwiſe you will ſoon be carryed away with every wind of

doctrine, and ſo made a prey to every ſeducer. Obſerve who they be that are eaſieſt ſeduced by *Papiſts*, *Quakers*, and *falſe Teachers*, and you will find that they were ſuch, who were never well grounded in the Principles of Religion. *Epheſ.* 4. 14. They are ſaid to be *Children in underſtanding, who are toſſed to and fro, and carryed away with every wind of Doctrine*, implying that weak and ungrounded Chriſtians are apteſt to embrace every falſe and erroneous Doctrine. Whereas the *Martyrs* being well grounded in the Principles of Religion could not be removed from the truth, by all the arguments of the moſt learned *Doctors*. As therefore thou wouldſt be preſerved from all erroneous Doctrines, and damnable Hereſies, labour in the uſe of all means God hath ſanctified, that thou maiſt be well rooted and grounded in the truth. To that end,

1. *Learn ſome good and ſound Catechiſm.* If thou canſt not get it by heart, then read it over again, and again. Thou maiſt read and hear much, and yet never attain to a well-grounded knowledge in Religion, till thou beeſt well inſtructed in the Principles of it. This the Apoſtles well knew, therefore they delivered to their ſeveral Churches a *form of Doctrine*, which contained the fundamental Principles of Religion, which every member thereof was perfectly to learn, *Rom.* 6. 17. 2 *Tim.* 1. 13. *Heb.* 5. 12. *and* 6. 1. Whoſoever ſhall think to attain unto any ſound knowledge in Religion, meerly

meerly by hearing the word Preached, before he be well grounded in the Principles thereof, will find it hard work, and underſtand by his experience how neceſſary the laying a good foundation is to his building up in faith and holineſs.

2. *Take all opportunities of reading the writings of godly learned men, who by their labours have cleared the main and principal points of Religion.* And amongſt the many Books now extant be ſure you rather make choice of ſuch, as do ſoundly inform the judgement, and work powerfully upon the heart and affections, than of ſuch as containing little but frothy conceits of wit, do only pleaſe the phantaſie with fruitleſs flaſhes.

3. *Eſpecially be frequent in reading the holy Scriptures*, which contain not only the Principles of Religion, but alſo all neceſſary truths to be known and practiſed. Yea as *David* ſpeaketh, Pſal. 119. 105. *Thy word is a lamp unto my feet, and a light unto my path.* It giveth wiſdome to the ſimple, and to the young man knowledge, and diſcretion. For this, *Timothy* is commended, *That he had known the Scriptures from his Childhood*, 2 Tim. 3. 15.

II. *Return to the Lord.* Repent and be converted to God. *Converſion* being ſo great and neceſſary a duty, and ſo eſpecially included in that remembring of our Creatour required in the Text, I ſhall inſiſt a little the more diſtinctly upon it, and ſhall,

1. *Open the nature of it.*
2. *Preſs thee to it.*

1. For the nature of converſion, *It is a turning, or coming back to the Lord.* Sin is our departing, or going away from God: Impenitence in ſin is our keeping away from him. Converſion is our return, or coming back to God. It is our coming back,

1. *From unbelief, to faith in God.*
2. *From our enmity and rebellion, unto friendſhip and obedience to God.*

1. *It is our coming back from unbelief to faith in God.* Every Convert is become a Believer. The unconverted World are all concluded in unbelief, *Rom.* 11. 32. In converſion we are fetched out from that wretched multitude of Unbelievers: Converts and Believers ſignifie the ſame perſons in Scripture ſence.

This faith we are converted to, comprehends it in three things;

1. *Our ſealing to the truth of God.*
2. *Our adventuring upon the truth of God.*
3. *Our reſigning our ſelves to the government of the truth.*

1. *Faith is our ſealing to the truth of God,* or our belief of the truth of the Word of God, Joh. 3. 33. *He that believeth hath ſet to his Seal, that God is true.* It is our belief of the truth of the Scriptures in general, and in ſpecial of the truth of the Goſpel. It is our ſealing to Chriſt, or our believing, that he is the Meſſiah of God, and the Saviour of the World: that this is

the

the ſtone that is laid in Sion, *on whom whoſoever believeth ſhall not be confounded*, 1 Pet. 2. 6. that in him there is ſalvation and none other, *Act.* 4. 12.

2. *Faith is our adventuring upon the truth of God*; an adventuring our lives, an adventuring our ſouls upon the truth of the Word of God, and upon that Jeſus concerning whom this Word bears witneſs. Faith is an adventuring for the other World. The object of faith are *things not ſeen*, Heb. 11. 1. that is, the inviſible World. The Scripture tells us of another ſtate, a more bleſſed and glorious ſtate, than that we here are in: this bleſſed ſtate is in the other World, which however it cannot now be ſeen, yet faith hath ſuch evidence that there is ſuch a ſtate, that it will adventure for it.

Believers are *Merchants*, Matth. 13. 45. *Merchant-adventurers*, that will adventure all they have, their whole ſtock and patrimony for the riches of that good land. Believers are adventurers for the other World, and they truſt their whole adventure with Chriſt, he ſhall be their *Pilot*, yea he ſhall be their *Ark* to bring them into the holy Land above.

Whither art thou bound, O believing ſoul? For *Canaan*, for *Jeruſalem* which is above, I am bound for Heaven. But art thou ſure that there is ſuch a place as Heaven, and ſuch bleſſedneſs there? So ſure I am, that I will adventure all upon it. But who is it ſhall bring thee

to Heaven? *Jeſus of Nazareth*, he who ſuffered, the juſt for the unjuſt, that he might bring us to God.

But God is angry with thee, thou art a guilty Creature, and by thy ſins haſt fallen under his wrath and diſpleaſure; how wilt thou do for that? why, I'le truſt Chriſt for that, he ſhall be my propitiation, he ſhall make peace for me, and he will do ſo, 1 *John* 2. 2. O but thou art an unclean, and polluted creature, and there's no unclean thing can enter into that holy land, How wilt thou do for that? I'le truſt Chriſt for that alſo, he ſhall be my *ſanctification*, and he will be ſo, 1 *Cor.* 1. 30.

3. *Faith comprehends under it the reſigning up our ſelves to the government and guidance of the truth of God*, our actual living under the power of the truth: not only our holding the truth, but our ſuffering the truth to take hold of us, to rule us, and order us in our whole courſe. 'Tis the ſame ſtate that both are in, both thoſe that believe not the truth, and thoſe that obey not the truth. Faith is not only a reſting on Chriſt as our Saviour, but a reſigning our ſelves to him as our Lord and King.

Thou ſaiſt thou doſt believe the Goſpel, but wilt thou obey the Goſpel? hath it gotten the command and Government of thee? Is thy life a life of obedience to the faith? If ſin and the Devil have ſtill the Government of thee, and thou liveſt under the power of thy fleſh, it will no way avail thee to ſay, *I believe in Chriſt.* But

of

of this more in the next particular.

2. *Converſion is our return from our enmity and rebellion againſt God into friendſhip and obedience to God,* Our coming in and laying down armes; the ungodly World are all in Armes againſt God, they are rebells againſt the Almighty, their word is the ſame with thoſe *Heathens* words, Pſal. 2. 3. *Let us break his bonds aſunder, and caſt away his cords from us.* The root of this rebellion is that enmity that is in their hearts againſt God, Rom. 8. 7. *The carnal mind is enmity againſt God.* Sinners are enemies againſt the Being of God, they would be glad if there were no God, none above them to reſtrain or puniſh them. *The fool that ſaid in his heart there is no God,* Pſal. 14. 1. How glad would that Fool be, if he were ſure his heart had ſaid true; if he were ſure there were no God indeed. They are enemies againſt the *Soveraignty* of God, againſt his Rule and Government; they all ſay in their hearts concerning the Father, as thoſe *Jews ſaid* concerning the Son, *We will not have him to reign over us,* they are enemies to all the holy waies of God, *Col.* 1. 21.

Now in converſion the enmity is ſlain, and thereby the rebellion ſubdued, *You who were ſometimes alienated, and enemies in your mind by wicked works, hath he now reconciled,* Col. 1. 21. A ſincere convert is a ſoul reconciled. Reconciliation between God and man is of both parties. The reconciliation of God to

man ſtands in a ceſſation from enmity, a ſubduing of his rebellion, and his returning into friendſhip, and allegiance. Sinners love not God, nor any thing that belongs to God, their enmity is againſt him, and all his, againſt his Word, Worſhip, and all his wayes: they love neither his Laws nor his Promiſes, neither his Works nor his wayes. God promiſes and rewards with ſpiritual and eternal bleſſings, but what is this to a carnal mind? he muſt have mony, meat and drink, and fine cloaths and pleaſures, theſe locuſts he likes, but loaths Gods Manna.

A Convert is ſo reconciled to God, that he loves and likes all that is of God; he likes his Crown and his Croſs, his comforts and his commands, all that God gives, and whatever he requires: he loves to be, and to do whatever God will have him: a ſtrict, holy and obedient life, a life of care and labour, in all things to pleaſe the Lord, that's a life he loves: not only the life he commends and praiſes in others, but 'tis the life he loves to live.

There are many that are no Converts, that come thus far, to be able to ſay, for my part, I have nothing to ſay againſt Godlineſs, I think well of it, 'tis an honeſt way, and the ſafeſt way: I wiſh well to the power of Religion, 'twere well if there were more of it found in the World. I, but as much as thou ſpeakeſt for it, and as well as thou loveſt it, thou wilt have but little to do with it thy ſelf; thou

loveſt

loveſt ſtrictneſs, but thou wilt not be ſtrict thy ſelf: thou praiſeſt the cloſe and laborious Chriſtian, but canſt not bear nor endure that labour and care thy ſelf. Is this thy reconciliation to God? Miſtake not thy ſelf, every ſincere convert is ſo reconciled to all the wayes of God, that theſe are the wayes, this is the life which he chooſes for himſelf. A life of obedience to the whole will of God, this is the life he loves, and lives.

By what hath been ſaid, thou maiſt underſtand what converſion is, and ſo what it is I am now exhorting thee to.

II. *I ſhall now preſs thee to be Converted, and turn to the Lord.* And ſhall I need to uſe Arguments to perſwade thee? I doubt there may be need enough: how hardly are ſinners perſwaded in to God? they will after the Devil eaſily enough, but how few are they with whom all the arguments imaginable will prevail to bring them to God?

CHAP. VII.

Containing too main Arguments to Converſion.

I Shall make uſe of two great arguments in this matter.

1. Thy *Neceſſity.* 2. Thy *Commodity.*

1. *Thy neceſſity methinks ſhould prevail with thee.* A neceſſity is laid upon thee to turn to the Lord, and

and woe to thee, if thou turn not; thou muſt turn or dye, Matth. 18. 9. *Except ye be converted, ye cannot enter in the Kingdom of God.* Neceſſity is a mighty argument to perſwade to any thing. What is there but neceſſity will perſwade men to? Sinners will make uſe of this argument to perſwade them to, and to excuſe and juſtifie themſelves in any wickedneſs. We ſhall hear them ſometimes ſaying, *If I have ſtollen, it was for my neceſſity. If I have lyed or ſworn falſly, it was upon neceſſity, I was forced upon it.* And when they have ſaid this (*'twas my neceſſity that brought me to it*) they think, they have ſaid enough to juſtifie themſelves.

This argument of *Neceſſity* hath great place in the preſent caſe: it is of neceſſity that thou be Converted, for

1. *It's neceſſary that thou live*, that thou ſecure thine own being, and the bleſſedneſs thereof, that thy ſoul be ſo looked to, that it be not left to dye and periſh for ever. This is of the higheſt neceſſity for every man to look to it, that he go not down into the infernal pit. It is not neceſſary to be rich in this World, to have great houſes, and fine cloaths, and coſtly fare, and many friends, to be in health, to live in credit and proſperity in the World. Thou maiſt be, and be happy without all this; there's many an honeſt poor man, who hath lived comfortably, and contentedly, that hath ſcarce been worth a groat, beſides his labours, and it may be

be hath ſcarcely had one friend in the World to relieve him. But it's neceſſary to keep thee out of hell, to keep thy ſoul out of the hands of the Devil; this is more neceſſary than to have a being: better thou hadſt never been born, than at laſt to be damned.

2. *It's neceſſary to be converted that ſo thou maiſt live.* Thou dieſt without remedy, thou dieſt without mercy, if thou turn not, Ezek. 18. 31, 32. *Why will ye dye? turn and live,* Intimating that it's impoſſible but men muſt periſh everlaſtingly if they turn not, *Except ye repent ye ſhall all periſh,* Luk. 13. 3.

Sinners will ſometimes acknowledge, and ſay, *'twould be well for me if I could mind my ſoul; 'twould be well for me, if I could repent of my ſins; If I could leave this Drunkenneſs, or this company-keeping, or this Covetouſneſs; 'twould be well for me if I could bring my heart to it, to leave off this carnal courſe of life, and give my ſelf to Chriſtianity and Godlineſs.* 'Twould be well for thee, Why is that all thou haſt to ſay in ſo important a caſe? How will it be with thee if thou repent not? *'Twould be well for thee,* doſt thou ſay, *to turn to God?* Why man, it's *neceſſary* for thee: a neceſſity is laid upon thee, and woe be unto thee, if thou turn not. If thou wert in extream Poverty, and hadſt no bread to eat, no houſe to dwell in, nor friend to relieve thee; or if thine houſe were all on fire over thine head, would ſuch a cold and low expreſſion ſuffice to ſet out thy caſe? *'Twould*

'Twould be well for me if I could get bread, or an houſe, or a friend to relieve me, 'twould be well for me, if I could get out of mine houſe, ere the fire devour me; No thou wouldſt then cry out of thy neceſſity, of thy extremity; I ſtarve, I am ready to periſh for want, I ſhall be burnt to aſhes, if I fly not out of my houſe.

Eſcape for thy life, ſinner, thy ſoul ſtarves, it dies, is like to burn for ever in the bottom of hell. O its neceſſary for thee to get thee up out of this fearful caſe; why lingreſt thou? haſte thee, haſte thee, let the extremity of the danger and miſery thy ſoul is in, preſs thee to make a ſudden eſcape, thy caſe will not bear delayes, fly for thy life, fly unto Chriſt, and live.

II. *Thy commodity or profit perſwades thee to turn to the Lord.* Commodity is the great argument of the *thrifty world*, that puts them upon all their labours. What will not men undertake, and endure for their commodity? This chooſes their habitations, builds their houſes, plants their Orchards, this animates their trades, and is the encouragement and reward of all their labours, the profit that is expected to come in by them.

Why now ſinner conſider, Godlineſs is the great profit. *It's profitable to all things*, 1 Tim. 4. 8. There's nothing truly profitable beſides. Sinners count that Godlineſs is good for nothing, unleſs to make men proud and conceited. Fools cry out with thoſe, Job 21. 15. *What is*

the

the Almighty that we ſhould ſerve him, and what profit ſhall we have, if we pray unto him? They count that this is the only thing that ſtands in the way of their profit, their great hindrance in the World: they think they might get more, and thrive better, if it were not for this Godlineſs, this Conſcience hath been many a mans undoing. How many a man is there, that hath loſt a good living, becauſe he would keep a good Conſcience? If it were not for this Conſcience, men might get not only by honeſty, but by fraud, or by Violence; lying, or falſe-ſwearing might then bring them in many a penny, but Conſcience pares off all that gain.

But yet what-ever fools think, *Godlineſs is great gain*, 1 Tim. 6. 6. it is our only profit. Nothing can truly be counted our profit, but that which is, or contributes to our happineſs. Wilt thou call that thy profit which when thou haſt it, thou art like to be never the better for it? neither the honeſter man, nor the happier man? Nothing can be accounted our happineſs, or conducing to it, but that which either will abide by us, or do us good when 'tis gone. Holineſs will abide by us, and the exerciſes of holineſs will do us good when they are over and paſt. In ſuch times when through ſickneſs, and weakneſs, or ſome other invincible hindrances, we cannot pray or hear, or labour in the work of our ſouls, 'twill then be a great comfort to us, that we have prayed and heard, and laid up againſt ſuch a time of need,

need, when we had ability. The fruits of praying will remain, and the very remembrance of our faithfulneſs to God will be a comfort to us in our greateſt weakneſſes and diſtreſſes. Sinners when their eſtates are gone, their labours are done, their pleaſures are over; then they will know whether theſe things be their happineſs or no.

This getting life, this merry life which thou now bleſſeſt thy ſelf in, this life will not laſt alwayes with thee, and when 'tis gone, then thou wilt ſee how wiſe a man thou wert in promiſing thy ſelf happineſs in ſuch things as theſe. *Where is the hope of the Hypocrite though he hath gained, when God ſhall take away his ſoul?* Job 27. 8. Thy ſoul, man, thy ſoul muſt be gone, the time is at hand when God will take away thy ſoul, and lay it in the dark for ever: and when that day comes, where then will thy gains be? *What ſhall it profit a man to win the whole world, and loſe his own ſoul?* Matth. 16. 26.

Young man, what art thou for? Art thou for profit? wilt thou ſtudy thine own commodity? wilt thou count that thy profit, which will make thee the honeſter man, and the happier man? wouldſt thou get ſomething to comfort thee when thou art old? wouldſt thou be really happy? Then go to God, joyn thy ſelf to him, give thy ſelf to him to be his ſervant for ever: Get the Lord to be thy portion, and then thou maiſt ſay, *Return to thy reſt, O my ſoul, for the*

Lord

Lord hath dealt bountifully with me, Pſal. 116.7. Wilt thou now Young man, take theſe Arguments and urge them home upon thine heart? ſtand in the preſence of God, and in his fear reaſon thus with thy ſelf. Why ſhould I not now become a ſincere Convert to God?

1. *Is there not a neceſſity laid upon me?* Muſt I not either turn or burn? Is it not neceſſary for me to look to the ſalvation of my ſoul? and is there any way for that but by turning from my ſin? My fleſh pretends neceſſity for my ſerving of it; I muſt have bread, I muſt have cloathes, I muſt have money; I am ſure theſe things are neceſſary for me, for I muſt not ſtarve. I but is there not an higher neceſſity here? whether I have bread or no, whether I ſtarve or no, I muſt look to it, that I be not damned for ever. *Skin for skin, and all that a man hath will he give for his life*, Job 2. 4. I but skin and fleſh, and bone and life, and all muſt go, rather than loſe my ſoul. If I can live and maintain my ſelf here in an honeſt way, it muſt be done. If I can be a rich man, and a good Chriſtian, a wealthy man and a godly man, 'tis well enough. But whether I be rich or poor, I muſt have Chriſt, and life, and Chriſt I cannot have without turning from my ſin to him.

What O my ſoul, art thou ſuch an enemy to Godlineſs, that thou wilt rather dye, than become a godly man? Art thou ſo in love with thy carnal and earthly life, that thou wilt ſell thy

thy ſelf to the Devil rather than change thy courſe? Will thy neceſſity prevail nothing with thee? Thou art in neceſſity, O my ſoul, in neceſſity of Chriſt, in neceſſity of pardon, in neceſſity of grace and holineſs. Thou art ready to periſh a ſlave to Luſt, a ſlave to the Devil; theſe tyrants are thruſting thee down to the eternal priſon, thou art in neceſſity of Chriſt; there's no hope of eſcaping but by getting thee into Chriſt.

2. *Would it not be for my profit to turn?* How can I ſpend my time to better advantage, than by making the everlaſting Kingdom ſure to me? whom doſt thou, O my ſoul, account to have been wiſe men, and the beſt husbands in the World, whoſe care, and whoſe labour have beſt turned to account? either thoſe who have gotten oyle into their Lamps, that have been ſowing to themſelves in righteouſneſs, that have been laying up for themſelves treaſure in Heaven; or they that have had their occupation wholly about this earth, or elſe loytered their time in mirth, and idleneſs? which of theſe two ſorts doſt thou think are beſt provided for? whoſe Harveſt or Vintage is like to be the moſt plentiful and bleſſed? However thou judgeſt now in this ſowing-day, yet when the reaping-day comes, then in which of the two caſes wouldſt thou be, either of thoſe who have ſown in Righteouſneſs, and reap in mercy: or elſe in the caſe of thoſe, which have ſown to the fleſh and reap Corruption, which have ſown

in

in iniquity, and muſt reap in wrath and fire? would it not be more to thy profit to reap with the righteous and the godly, than with the wicked and ungodly? why does the caſe ſtand thus? Is it both neceſſary and profitable for me to be a ſincere Convert to the Lord? Come my ſoul, away with all excuſes, away with all delayes, come in this day, and yield thy ſelf to the Lord; come, give thy ſelf, come joyn thy ſelf to him in a perpetual Covenant, that ſhall never be forgotten.

CHAP. VIII.

Containeth a direction unto young men how to get a ſtock of grace.

III. *AT thy firſt ſetting up, content not thy ſelf with a competent ſtock of money to begin the World withall: but be ſure likewiſe to get a good ſtock of grace.* Thou art to drive two trades together, a trade for thy body, and a trade for thy ſoul, and each trade muſt have its diſtinct ſtock to be maintained upon. 'Tis like to be but poor trading where there is no ſtock to begin upon. Thou maiſt as well drive a Trade for thy Body without a ſtock of money, as a Trade for thy Soul, without a ſtock of grace. Get a ſtock of ſaving grace, a ſtock of faith and love, and habitual holineſs; upon the wiſe improvement of this, thou wilt grow rich

unto God. This is the true riches, the beſt riches, a little of it is more worth than all the World. For,

1. *Riches oft prove hurtful to the owners of them*, Eccleſ. 5. 13. *There is a ſore evil, which I have ſeen under the Sun, namely riches kept for the owners thereof to their hurt* : proving oft-times occaſion of ſin unto them, being the bellows of pride, and the fuel of Luſt.

But *Grace* alwaies proveth an exceeding great advantage to the owners thereof. Never any man ſuffered by having too much grace. Its good upon all accounts: For it ſanctifies mens earthly riches, teaching them how to uſe and improve them to the glory of God, the good of others, and the comfort of their own ſouls. Yea grace ſanctifies not only bleſſings, but likewiſe croſſes and afflictions, turning them to their good. *For all things ſhall work together for the good of every gracious ſoul, of every one that loves, and fears God*, Rom. 8. 28. Whereupon ſaith the Apoſtle, 2 Cor. 4. 17. *Our light affliction which is but for a moment, worketh for us a far more exceeding, and eternall weight of Glory.*

2. *Worldly riches are uncertain, they make themſelves wings, and fly away*, Prov. 23. 5. Sure it is that within a ſhort time either they will be taken from us, or we from them; either they will leave us, or we muſt leave them. Yea they are ſuch ſlippery ware, that the harder we graſpe them, the ſooner they will ſlip out of our hands. *Wherein*

Whereas Grace is a bloſſome of Eternity, which will abide with us for ever. It doth not only continue with us ſo long as we live here, but it endureth with us to all Eternity, therefore called *durable riches*, Prov. 8. 18.

I know ſome tell us of falling away from Grace. True it is, a Chriſtian may loſe,

1. *The comfortable ſenſe and feeling of Grace*, ſo that in his own apprehenſion it may be utterly loſt.

2. *He may loſe ſome degree of ſaving Grace*; For faith is ſometimes more lively, and ſtrong: and ſometimes more dull and weak. Yea all Graces have their full and wane, their ebbings and flowings.

3. *He may loſe the powerful operation of Grace*, I mean the acts of Faith, and other Graces may be intermitted and ſuſpended, whenas the Graces themſelves are not aboliſhed, but continue with us for ever.

In which reſpects you may diſcern the tranſcendent excellency of Grace above riches.

How ſhould the conſideration hereof prevail with you to labour in the uſe of all means God hath ſanctified for the attainment thereof.

To help you therein, take theſe Directions,

1. *Mourn, and weep (if poſſibly) for thy graceleſs condition*; take up a lamentation, and ſay, *woe and alas that ever I was born, eſpecially that I have lived thus long in a graceleſs condition without God, and without Chriſt in the world!*

O what will become of me if I dye in this eſtate? Surely hell and damnation muſt needs be my portion to all eternity. Thus make thy cloſet an houſe of mourning, and know that the mourning of thy ſoul will cauſe the earnings of Gods bowels towards thee; ſo that he will not deny grace to a mourning ſoul.

2. *As thou wouldſt have grace, frequent the means of grace.* I mean the Miniſtry of the Word, that being the ordinary inſtrument whereby the ſpirit of God, who is the principal Author of Grace, doth conveigh Grace into the hearts of ſinners. Whereupon the Apoſtle *Peter* affirmeth, (1 Pet. 1. 23.) *that we are born anew, not of corruptible ſeed, but of incorruptible, by the word of God.* Where by being *born anew*, is meant ſuch a thorow change in us, whereby we are brought out of the ſtate of nature into the ſtate of Grace; and ſo are made new Creatures, having an infuſion of new and holy habits, or ſupernatural graces put into our hearts; which bleſſing is ordinarily wrought in us through the Miniſtry of the Word, *Act.* 2. 41. We read of three thouſand ſinners who had grace wrought in their ſouls, by one Sermon. Yea *Act.* 10. 44. It is ſaid, *Whileſt* Peter *was Preaching, the Holy Ghoſt fell on all them that heard the Word.*

And therefore O young man, as thou deſireſt true ſaving Grace, frequent the Miniſtry of the Word, take all occaſions of hearing the ſame, both in ſeaſon and out of ſeaſon. And

for

for thine encouragement know, that as graceleſs, and prophane hearts as thine have been ſanctified by the ſpirit of God, as they have been attending upon the Miniſtry of the Word. And who knoweth, but thou maiſt find the ſame effect of the Word upon thy ſoul, whileſt thou art waiting upon it?

3. *Beware thou neglect not the day of grace.* There are certain ſeaſons of Grace, when the Lord makes tenders and offers of Grace to the ſouls of poor ſinners. Yea there is no man that lives in the boſome of the Church, but probably he hath *his critical day*, a certain time for grace, which if he neglect, it is a Queſtion, whether ever it will be offered to him again. Happy therefore, and thrice happy are they who obſerve thoſe ſeaſons of Grace, and know in their day, the things that concern their everlaſting peace.

Now it may be God ſpeaks home to thy Conſcience, now he warmes thine heart, and puts thereinto good purpoſes and reſolutions. It will be therefore thy wiſdom carefully to obſerve, and improve the ſame to thy ſouls advantage, not ſuffering them careleſly to paſs away; leſt if thou loſe the benefit of thoſe bleſſed motions, thou loſe life and ſalvation for ever.

Luk. 19. 41, 42. Our Saviour tells the Jews, they had a day of grace, which becauſe they ſlighted and neglected, they ſhould never enjoy it again: the means of Grace and Salvation ſhould be no more offered unto them. God

being a juſt God, is it not juſt, that he ſhould reject them for ever, who have for a long time rejected him? That he ſhould turn a deaf ear unto them crying unto him on their death-beds for grace and mercy, who would not hearken unto him calling upon them in the day of his merciful viſitation?

Whileſt therefore thy day of grace laſteth, whileſt God ſtands knocking at the door of thine heart by the motions of his ſpirit, and admonitions of his Miniſters, ſpeedily open to him, embrace his motions, be willing to follow the dictates of his ſpirit in wayes of obedience. Thou knoweſt not when thy day of grace will end. Though ſome mens day continueth to their old age, ſome to the day of their death: yet ſome mens day of Grace may end in their youth, and younger years. Thy firſt day may be thine only day for Heaven, loyter out that, and thenceforth it may be night with thee for ever.

Therefore, O young man, how doth it concern thee to take the firſt and preſent ſeaſon? Now hearken, now accept and ſubmit to mercy, now give thy ſelf unto God, be his faithful ſervant, to obey and ſerve him with all thy heart, and ſtrength, or the day may be loſt, and thy ſoul loſt for ever. *Behold, now is the accepted time, now is the day of ſalvation. To day if thou wilt hear his voice, harden not thy heart.* By the word σήμερον, to day, the Apoſtle intended that inſtant time, wherein God afforded an opportunity

portunity of getting grace, that muſt be carefully obſerved, and laid hold upon. Thou knoweſt not what a day may bring forth, thou maiſt ſuddenly be taken from the means of Grace, or the means of Grace may be ſuddenly taken from thee. The Sun of Heavenly light which now ſhineth may ſet, and thou be left in darkneſs. The gate of mercy now opened to thee, may be ſhut againſt thee. The things belonging to thy peace may be hid from thee. There is a time coming, and we know not how near it is, in which, (as Chriſt ſaith) *many ſhall ſeek to enter in, and ſhall not be able*, Luk. 13. 24. Oh what woful yelling, what pittiful crying, and earneſt knocking will there be then at the gate, with *Lord, Lord*, open to us? but all in vain, having ſligſited, and neglected their day of grace, when they ſhould have got Oyle into their Lamps, and grace into their hearts.

4. *Be earneſt with God in Prayer, who is the God of all grace, that he would be pleaſed to vouchſafe unto thee his holy ſanctifying ſpirit*, which may quicken thy dead ſoul, infuſe the Grace of life, and make thee partaker of his holineſs, whereby thou maiſt become a new Creature. Beg of God, that he would not put thee off with the things of this World, but together with his outward bleſſings, or whether thou haſt them or not, that he would bleſs thee with ſpiritual bleſſings in Chriſt Jeſus; and that he would enrich thee in the inner man, with his ſaving and ſanctifying graces. What the

Apoſtle *James* ſaith of Wiſdom is true of all Grace, *If any one lack it, let him ask of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him*, Jam. 1. 5.

O young man, may Grace be had for asking? Ask and ask again, never keep ſilence, nor let fall thy ſuit till thou haſt obtained. And in thy Prayers plead that gracious promiſe, Iſa. 44. 3. *I will poure Water upon him that is thirſty, and floods upon the dry ground.* That is, where there is no ſap of grace, nor moiſture of goodneſs, upon ſuch, ſaith the Lord, *will I poure out my water, my living water*, my Grace ſhall flow down upon him, and his ſoul ſhall be as a well watered garden.

Go therefore, thou poor ſinful ſoul, who never yet to this day hadſt one drop of Grace within thee, go thou to the Throne of Grace, go to the Fountain of Grace, lament thy ſinful, barren heart before God, and plead his Promiſe of *pouring the ſpiritual Water of Grace upon the barren, thirſty ſoul:* ſay unto him, *Lord make good this good Promiſe unto me, behold this dry, and barren heart, upon which no dew, or rain from above hath ever fallen, pitty this hard and parched ſoul; a drop Lord, a drop from the Fountain of living Water. God of Grace, give Grace unto me, and effectually work it in me.* And know for thy comfort, that if God hath given thee a ſenſe of the want of Grace, and an heart to pray for it, it is an hopeful ſign that he intends to beſtow it on thee.

5. *Stir up in thy ſoul an earneſt longing deſire after grace.* To that end conſider the excellency thereof. Conſider, I ſay the excellency of Grace; It is a beam of the Divine Nature, a ſpark and ray of glory, which puts ſuch an excellency upon a perſon, that all others are vile perſons in compariſon of him. A gracious ſoul is the rareſt piece of all Gods workmanſhip, of more worth than all the wealth and riches in the World. Nothing ſo graceth a man as Grace doth, being the image of God in man, whereby he becomes like unto his Creatour, which is the greateſt excellency that can be conferred on a Creature.

It was this that made all Gods ſervants ſo famous in their generation. It was not their wealth, their parts, or the like, but their Graces, their *faith*, their *patience*, their *zeal* for God, and the like. Theſe kept their names freſh, when the names of wicked, graceleſs wretches do rot, and are periſhed. Grace is *aromatical*, it embalmes the living names of dead Saints: whereupon a gracious perſon when he dies is ſaid to carry a good conſcience with him, and to leave a good name behind him.

I grant that carnal men through their ignorance of the true worth of Saints, being blind in ſpiritual matters, have a low and mean eſteem of them. But could they look into their inward parts, and diſcern their true worth, they would acknowledge them *all-*

glorious

glorious within, more precious than fine gold.

I ſhall cloſe this Direction with a word to thoſe who have ſome comfortable evidence of the truth of grace in their hearts, exhorting them that they content not themſelves with any meaſure or degree of Grace, but labour and ſtrive after perfection, adding Grace to Grace, and growing from one degree of Grace unto another till they be perfect men and women in Chriſt Jeſus. Though you ought to be contented with a competency of worldly wealth, yet never talk of a competency of Grace, nor take up with any degree of it already obtained, as if you had enough, and needed no more. St. *Paul* though he was content with a little of the World, yet not with a little of Grace: *he reached forward, and preſſed towards the mark for the price of the high calling of God in Chriſt Jeſus*, Phil. 3. 13, 14. It was the Motto of *Charles* the fifth, *Plus ultra*, that is, *more yet*, or *further yet*. And it ought to be every Chriſtians Motto, *Go on unto perfection.*

To perſwade you thereunto take theſe Arguments.

1. *Hereby you will gain a comfortable evidence of the truth of Grace in you.* For true Grace hath this property, that though it be weak, yet it will grow, and increaſe mightily. *As he that loveth Silver, is never ſatisfied with Silver, nor he that loveth abundance with encreaſe*, ſaith the *Wiſe man*, Eccl. 5. 10. So he that hath true Grace in him, will never think he hath

hath enough of it, but will be ever desiring, and endeavouring after more. They who have once tasted of the sweetness of Grace are not satisfied with a little, the more they drink, the more they thirst, till they have drank their full draught in the Kingdom of God. It may justly be doubted whether there be any truth of Grace, where there is not a desire and endeavour after an increase therein. It is an ill sign to sit down satisfied, and rest contented with a little. Sure thou hast none at all who are satisfied with that little Grace, thou thinkest thou hast.

2. *To stir you up to labour after a greater measure and higher degree of Grace, Consider that after the work of Grace hath been wrought in you, there is a great deal more work to be wrought by you*; many lusts to be conquered, much corruption to be subdued, many temptations to be resisted, many Graces to be exercised, several duties to be performed, many of them hard, and difficult to flesh, many great things to be done, and bitter sufferings to be endured for Christ, you may be called to the fiery tryal, and to suffer the loss of all that is dear unto you. How can you imagine to go through all these works with a small degree of Grace, and measure of strength?

3. *The stronger Christians you are, the more helpful will you be unto others who are weak and infirm, and consequently the more honourable, for it is more honourable to give than to receive.*

Therefore

therefore how doth it concern you to ſtrive to increaſe your ſtore, that you may have by you to help the needy, and be uſeful in your Generations, by inſtructing the ignorant, reſolving the doubtful, comforting ſuch as mourn, reproving ſuch as are ſcandalous, converting ſuch as are unconverted, ſtrengthning ſuch as are weak in Grace: Oh what a bleſſing might you be to all your relations! yea to all with whom you do converſe! How ſhould the eares that heard you bleſs you, yea and bleſs God for you! *Job* 29. 11.

CHAP. IX.

Containeth Directions how to live a Godly and gracious life.

BEtake *thy ſelf to live a Godly and Gracious life.*

For thy help therein take theſe *Directions.*

I. *Direction, At thy firſt awaking in the morning lift up thine heart to God in a thankful acknowledgement of his mercy to thee the night paſt,* in giving thee ſuch quiet reſt and ſleep, whereby thy body is refreſhed, and thou enabled for the duties of the day. And beg of God that he would ſo aſſiſt thee with his Grace and holy Spirit, that all the thoughts of thy heart, and words of thy mouth, and works of thy hands the day following, may be acceptable in his ſight. And

And in regard the Devil at thy first awaking is very watchful to take possession of thine heart, by casting in some wicked, worldly wanton thoughts; It will be thy wisdom to prevent him, by fixing thy heart on some spiritual subject, as on God, his Word, or Works, his Providence or properties. Good thoughts in the Morning will so season thine heart, that thou shalt retain the savour of such a gracious beginning all the day after.

2. *Direction, To a godly life.*

So soon as thou art ready, before thou goest about the works of thy calling, withdraw thy self into some private place, and there poure out thy soul unto God by fervent and effectual Prayer. Be sure to open thine heart to God, before thou open thy shop to men. This secret Prayer we find commended by Christ himself, Matth. 6. 6. *When thou prayest enter into thy Closet, and when thou hast shut thy door, Pray to thy Father that is in secret, and thy Father which seeth in secret shall reward thee openly.* And we find that what he commanded, himself practised, for *Mark* 1. 35. It is said, *In the Morning Christ went out, and departed into a solitary place, and there prayed.* How careful the servants of God have been therein, none will question, who are acquainted with the Scriptures.

Besides all the *Benefits* of Prayer in general, Secret Prayer hath these;

1. *It will be some Testimony of the sincerity of thine heart.* A man may join in publick and Family

Family Prayer meerly in Hypocriſie, to gain the applauſe and commendation of men. But he that maketh Conſcience of Praying in ſecret, and that in obedience to the command of God, with a deſire to approve himſelf unto him, hath ſome good evidence of the truth, and ſincerity of his heart.

2. *It is in our ſecret Prayers that God doth ordinarily give the greateſt diſcoveries of his love.* *Jacob* met with the bleſſing when he wreſtled with God in ſecret. As *Cornelius* was Praying by himſelf alone, *a man in bright cloathing*, or an Angel, *appeared to him, and ſaid*, Cornelius *thy Prayer is heard*, Act. 10.30,31. When *Peter* was Praying alone upon the Houſe, *he ſaw a Viſion, and heard a voice from Heaven ſpeaking unto him*, Act. 10.9, 10, *&c.* The ſecrets of the Lord are uſually revealed unto his people when they are ſeeking him in ſecret. Chriſt giveth his ſweeteſt kiſſes, and deareſt embraces to his ſpouſe when ſhe is alone.

Yet how is this duty of ſecret Prayer generally omitted, eſpecially by the younger ſort of Citizens! whoſe heads, and hearts, and time are ſo taken up with ſenſual pleaſures, and worldly buſineſſes, that they can ſcarce allow themſelves any time to ſpend with God in ſecret. Surely ſuch do plainly demonſtrate that they love the World, and the pleaſures thereof, more than God himſelf. Nay how can ſuch ſay that they love God at all in truth and ſincerity, when they delight not in communion with him?

nor

nor love to have any entercourſe with him in ſecret?

Oh young men, that I might prevail with you for the time to come, to be more conſtant in this duty; that you would not go into your Shops, till you have been with God in private, and there offered up your morning Sacrifice of Prayer and Thankſgiving; I beſeech you for the ſake of your precious ſouls, plead no excuſe from worldly buſineſſes. The Devil and your own corrupt hearts will find many occaſions to divert you from the duty, but ſay to them as *Abraham* to his ſervants, *ſtay you here, while I go, and Worſhip the Lord yonder.*

Shouldſt thou omit thy Morning Devotions for any Worldly buſineſſes, thou wouldſt thereby hazard the loſs of thy precious ſoul for the gaining of a little worldly Wealth, which can yield thee no true comfort. And *what will it avail thee to gain the whole World, and loſe thine own ſoul*, Mark 8. 36.

Friend, let this my Counſel be accepted of thee, and prevail with thee; ſet upon a conſtant courſe of ſerious ſecret Prayer, or elſe never talk of Chriſtianity, or Religion in thee, thou haſt nothing of it. A Chriſtian without Prayer, is a man without breath; Prayer is the very breathing of a Chriſtian ſoul.

In the performing thy ſecret devotions obſerve theſe Rules.

1. *Beware of doing them in a curſory, careleſs and formal way.* He who ſerves God careleſly, is

is like to bring a curſe upon himſelf inſtead of a bleſſing. For *Curſed is he that doth the work of the Lord negligently*, Jer. 48. 10. So it is in the letter of the Hebrew, though the new Tranſlators of our Bible render it, *Deceitfully*. Which two words may very well interpret one another. For he that doth a work *negligently*, doth it *deceitfully*, he doth as if he would deceive God, but at laſt he deceiveth his own ſoul. Such Prayers as are performed coldly, and negligently, they are as if they had not been done in Gods account, and a man is never the better for them: Yea he is the worſe for ſuch Prayers, for they leave the heart more Worldly and Covetous, more hard and obdurate than it was before, and more guilty before God.

2. *Let thy Prayers be fervent, performed with earneſtneſs of Spirit and affection.* Set thy ſelf in good earneſt to ſeek the Lord, which is the only means to prevail with him; for *it is the fervent Prayer only that is effectual*, Jam. 5. 16. To this end be ſure thou give not way either to drowſineſs of body, or diſtractions of mind, unto which we are all naturally too too prone: but ſtir up thy ſelf to the duty, putting forth all the ſtrength thou canſt therein. Though thy ſtrength be but weakneſs, yet if thy ſtrength be in the work, God will accept thereof.

As when a Father ſets his Child about ſuch or ſuch a work, though the Child be very weak and inſufficient for the ſame, yet if it put forth its ſtrength therein, to do it as well as it can,

can, the father will accept thereof, as if it were done after the beſt manner. So it is between God and us, though we are very weak, and inſufficient for the performance of any ſpiritual duty, yet if we put forth our ſtrength therein, God will accept thereof.

Among other directions which might be given to drive away wandring thoughts in Prayer, and to raiſe up thine affections therein, take notice of theſe two.

1. *Make choice of ſuch a place for the performance thereof, where thou maiſt uſe thy Voice, and not be heard of others.* The Voice in Prayer will be found very effectual both to keep thine heart cloſe to the duty, and to quicken thine affections therein.

2. *If notwithſtanding thou findeſt thy mind hath been wandring in Prayer after worldly matters, it will be a good courſe, in thy Cloſet Devotions, to pray thoſe heads over again, which thou deliveredſt without any Obſervation,* labouring as to keep thine heart cloſer to the duty, ſo to perform it with more fervency, and earneſtneſs of affection.

CHAP. X.

Containeth Directions for the manner of following thy particular calling.

HAving thus begun the day with Prayer, thou muſt then betake thy ſelf to the duties of thy particular Calling: for particular Callings are of Gods appointment, as for our own good, and the good of our Family, ſo for the benefit of others.

In following whereof have ſpecial regard both to thy *Ends*, and *Manner* of performing them.

1. For thy *Ends*. *Follow not thy Worldly buſineſſes meerly for gain and advantage, thereby to get an eſtate, but chiefly in obedience to the command of God,* (who requireth every one to labour in ſome honeſt calling) that thereby thou maiſt ſerve, and follow his Providence in the uſe of thoſe means he hath appointed for the getting a comfortable ſubſiſtance for thy ſelf and family: and that thou maiſt in ſome meaſure be profitable in thy Generation, and ſerviceable to the publick good: minding above all things the glory of God in what thou doſt, who is glorified not only by the practice of holy and Religious duties; but alſo by a conſcionable performance of the duties of thy particular place, and calling.

2. For

2. For the *manner of following thy Calling*, obſerve theſe Rules;

1. *Be diligent therein.* To live without a Calling, or not to labour therein, are both ſinful and unwarrantable. Every Son of *Adam* ought to mind ſome particular calling, by vertue of that command which God laid upon man immediately after his fall, Gen. 3. 19. *In the ſweat of thy face ſhalt thou eat bread till thou return unto the ground.* Which words are to be underſtood not only as a curſe, or judgement, but alſo as a charge and command. Anſwerable thereunto is that precept in the Moral Law, *ſix dayes ſhalt thou labour.* So that no man hath a priviledge to live idly, but either by the ſweat of his *Brow*, or of his *Brain* ought to be ſerviceable in his Generation.

For thine encouragement unto diligence in thy Calling *Solomon* tells thee, Prov. 10. 4. *The hand of the diligent maketh rich.* And Prov. 13. 4. *That the ſoul of the diligent ſhall be made fat.* Whereas Idleneſs is the root both of beggary, and of all manner of wickedneſs: yea the Devils chiefeſt opportunity and advantage for tempting men unto ſin, and therefore may be called, *the hour of temptation.* For when the Devil findeth men moſt idle, he will be ſure to ſet them on his work. Therefore it was good counſel which St. *Jerome* gave to one of his friends, *Be thou alwayes about ſome lawful buſineſs, that when the Devil comes, he may not*

find thee idle. If Satan at any time find thee not about that which is good, he will soon set thee about that which is evil.

Though thou must be diligent in thy Calling, yet take these two Cautions,

1 *Caution. Beware of laying out the strength of thy heart, and spirit upon thy worldly businesses, which ought to be reserved for communion with God.* Thou must so follow the works of thy calling, as one that hast other matters in thy head, businesses of an higher nature lying upon thee, even the great things of Eternity, the salvation of thy precious and immortal soul. This the Apostle intendeth in 1 *Cor.* 7. 31. Where he adviseth us, *so to use the World, as if we used it not*, or as not abusing it, by such an immoderate loving, and inordinate seeking after it, as takes off the heart from a due minding the great concernments of our souls.

As *Esau* wasted his strength by overmuch hunting; and by his too greedy desire of *Jacobs* red Pottage, lost his birth-right, *Gen.*27.29. So maist thou by an over-eager hunting after wealth, wast the strength of thy body, and endanger thine heavenly inheritance. It will be therefore thy wisdom so to mind and follow after things temporal that thou maist not lose, no nor abate thy care of things eternal.

I deny not but the World may and must be minded by thee, but still in its place, secondarily, and subordinately. What is the World to thy soul? What is Bread, or Cloathes, or Money,

or

or an House or Lands to the everlasting Kingdom? Let that word be still in thine ears, and upon thine heart, whatever thou art about, *First seek the Kingdom of God. First*, that is, not only *before all things*, but chiefly, *and above all things: seek the Kingdom of God and his righteousness*; let thine heart be ever more intent upon God, than upon all things in the World besides.

2 *Caution. Though thou must be diligent in thy Calling, yet beware that thy worldly businesses and imployments do not ingross thy whole time, but allow thy Religious duties their proper and sufficient season.* Be sure thou observe thy praying, and thy Reading times, yea and thy seasons for meditating on God, and communing with thine own heart. Oh let not thy *worldly imployments*, prove *Heavenly impediments*. Put not off thy serving God for any earthly advantage whatsoever.

Happily thou wilt say, I must provide necessaries for my Family; I must have bread for my self and them. True; and must thou not have Grace and Christ too? Is not thy soul more than thy body? Is not Christ and Grace more necessary than thy daily bread? If thou wilt not raise thy estate upon the ruines of thy soul, if thou wilt not sell thine hopes for hereafter for thy present commodity, and undo thy self for ever, for fear thou shouldst be undone here; then look to it, that, whatever wants, thy soul may have its due share of thy time.

Let not holy duties give place to the world, let the world give place to them.

I know it is the practice of too many, upon a pretence of much buſineſs, either wholly to omit their private devotions, or elſe to run over with them ſo haſtily, that they are loſt in the doing: as good do nothing, as nothing to purpoſe. God will not be ſo put off: nor can thy ſoul ſubſiſt upon the income of haſty duties. If thou wilt find no more leiſure to Pray, God will find as little leiſure to anſwer.

2. *Follow thy Worldly buſineſſes with an Heavenly mind, as a Citizen of Heaven, and a Pilgrim on Earth.* Though thou haſt thy hand in the Earth, yet let thine eye and thine heart be towards Heaven, often meditating on Heavenly things; and ſetting thy thoughts and affections on things above. As St. *Paul* when he was at *Rome in his body*, yet was at *Coloſs in his Spirit*, Col. 2. 5. So though as yet we are abſent from Heaven in our bodies, yet in our Spirits we may be continually preſent there: and there let us daily be, both ſearching into the bleſſedneſs of that better Country, and ſtudying our way thither, and laying up a treaſure for our ſelves there.

There is ſcarce any worldly buſineſs which calls for the continual intention of thy thoughts upon it; but ſome ſpare time may be gained from it for ſpiritual thoughts, and heavenly meditations. And great care and watchfulneſs there ſhould be againſt ſuch an over-intention of mind

mind upon whatever earthly affairs, as does ſhut the Lord out of doors, and throw Heaven under out feet. Let our whole life be *a walking with God*, as *Enochs* was, Gen. 5. 22. Let us learn the skill to ſerve the Lord in our ſerving the neceſſities of our bodies: and let us often catch at opportunities for more immediate converſes with him. Learn particularly theſe two things,

1. *To ſpiritualize all outward objects and occurrences, by raiſing matter of heavenly meditations from the ſame.* There is no creature in which there are not manifeſt footſteps of the power, wiſdom, and goodneſs of God. Every flower, or ſpire of graſs, every worm or fly declare the power of our great Creator. How much more the curious Fabrick of mans Body, and the glorious hoſt of Heaven? from each of which thou maiſt take occaſion to think of God with admiration. As a Chriſtian ſeeth all things in God; ſo may he ſee God in all things, and thereby make ſome ſpiritual uſe, and improvement thereof. He may with the Bee ſuck ſweetneſs out of every flower, not only for ſenſual delight, but alſo for ſpiritual profit. And truly the benefit of the Creature is half loſt, if there be nothing but an outward uſe made of them. The Bruit Beaſts can behold the outward things; if man ſee, and learn no more, what is his excellency above the Beaſts? A wiſe Phyſitian can extract ſome good out of thoſe Herbs, that ignorant perſons caſt away as uſe-

leſs. In like manner wiſe Chriſtians can and ought to extract ſome ſpiritual profit to themſelves out of every Creature which they behold, and every Providence that they meet with. By which bleſſed art of *heavenly Chymiſtrie* thou maiſt both pleaſe thy fancy, and profit thine own heart.

2. *In the midſt of thy Worldly buſineſſes, and imployments, often lift up thine heart to God in ſome ſhort ejaculatory Prayer*, as for his direction, aſſiſtance, and bleſſing on thy pains and endeavours, ſo to keep thee from the pollutions and defilements of this World; and that he would ſanctifie every diſpenſation of his Providence unto thee; whereby thou wilt carry on the intereſt of thy ſoul, with the concernment of thine eſtate. Theſe kind of Prayers thou maiſt ſend up unto God at all times, in all places and company; yea whileſt thou art converſing with others about worldly matters, thou maiſt by theſe converſe with God, and hold communion with him, and that without any prejudice to thine outward buſineſſes.

The Lord hath manifeſted his great approbation of theſe ejaculatory Prayers by his gracious anſwers and returns thereunto. How graciouſly did God anſwer that ejaculatory Prayer of *David* againſt *Ahitophels* counſel, by defeating the ſame, and turning it into fooliſhneſs? 2 *Sam.* 15. 31. How graciouſly did God anſwer that ejaculatory Prayer of *Nehemiah*, by enclining the heart of the King to ſend him to *Jeruſalem?*

Neh.

Neh. 2. 4, 6. As alſo that ejaculatory Prayer of the *penitent thief*, *Lord remember me when thou comeſt into thy Kingdom?* whereupon Chriſt ſaid unto him, *This day thou ſhalt be with me in Paradiſe*, Luk. 23. 42, 43. Yea that ejaculatory *Apoſtraphe* of *Moſes* to God (Exod. 5. 22.) *Wherefore haſt thou ſo evil entreated this people?* had its gracious anſwer and return, Chap. 6. 1. *Then ſaid the Lord, now ſhalt thou ſee what I will do to* Pharaoh. Ejaculatory Prayers, though they are ſhort and ſudden, yet proceeding from the heart, may be as fervent and prevalent as ſolemn Prayers. And indeed theſe frequently uſed argue an heavenly mind, and an holy familiarity with God. But ſtill beware that theſe ſhort and occaſional Prayers, be not made to ſerve thee inſtead of, and to ſhut out thy ſet and ſolemn duties. Theſe will be of uſe to help thee in thy fixed duties, and may not excuſe thee from them.

3. *Direction*, To Young men touching the manner of following their Callings, *Be juſt and honeſt in thy dealing with men, avoiding as all guile and deceit, ſo all ſubtle equivocations, and mental reſervations, tending to the wronging thy Neighbour:* that thou maiſt be able to ſay with the Apoſtle, (Heb. 13. 18.) *I truſt I have a good Conſcience in all things, willing to live honeſtly.* It is very obſervable how plentiful the Scripture is in preſſing men to deal Juſtly, and Honeſtly with all men, even in Weights and Meaſures, and that

that both in the Old, and New Teſtament.

In the Old Teſtament ſaith the Lord to his People, Levit. 19. 35, 36. *Juſt Ballances, and juſt Weights, a juſt Epha, and a juſt Hin ſhall you have.* The *Epha* was a dry Meaſure, or a meaſure for dry things, as our *Buſhel* is. And the *Hin* was a meaſure for liquid things, as our *Pottle-pots* or *Gallon.* Under theſe two names all other meaſures are comprehended, which God requireth ſhould be juſt and true, without all falſhood and deceit. And *Deut.* 25. 13, 14, 15, 16. *Thou ſhalt not have in thy bag divers Weights,* of one kind, he meaneth, *a great and a ſmall. Thou ſhalt not have in thy houſe divers Meaſures, a great and a ſmall:* one to buy with, another to ſell with: or a greater to be ſhewn to the Magiſtrate, or Officers, when they come to view thy weights and meaſures; and a leſs to ſell with. And verſ. 15. *But thou ſhalt have a perfect, and a juſt weight, a perfect and a juſt meaſure ſhalt thou have,* and verſ. 16. *All that do ſuch things, and all that do unrighteouſly* (in what kind ſoever) *are an abomination to the Lord thy God.*

In the New Teſtament, the Apoſtles in their exhortations do much preſs upon Gods people juſt and honeſt dealing one with another, as Rom. 12. 17. *Provide things honeſt in the ſight of all men.* The word in the Greek προνοούμενοι, is very emphatical, and implyeth a forecaſting care

care that they did nothing that was diſhoneſt in the ſight of men, Phil. 4. 8. *Whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are of good report, think on theſe things.* As if he had ſaid, Be ſure you mind ſuch things. And 1 Theſ. 4. 6. *Let no man go beyond or defraud his Brother in any matter, becauſe that the Lord is the avenger of all ſuch.* The Apoſtle ſeemeth to anticipate the ſecure thoughts of the fraudulent, promiſing themſelves impunity, telling them, that the Lord is the avenger of all thoſe, who ſhall by any deceit defraud their Brethren. Yet what abominable frauds and deceits are daily acted in matters of commerce, and trading between neighbour and neighbour.

CHAP. XI.

Setteth forth ſeveral frauds and deceits too frequently acted in matters of Commerce and Trading between Neighbour and Neighbour, with ſome general Rules for the preventing of them.

1. HOw *many do uſe all the art they can to make their Wares look better and fairer than indeed they are*, that ſo they may get more for their commodities than in truth they deſerve? which is one kind of deceit.

2. *How many by lying, and equivocating do put*

put off their bad wares at the highest prices! commending that for the best of the kind, which they know to be stark naught; and so sell their Consciences with their commodities for a very inconsiderable advantage. Surely those are sad gains that make a man lose peace of Conscience, and Heaven at last.

3. *How many are apt to work upon the unskilfulness, and ignorance, or the necessity of the buyer?* If they find him unskilful in the commodity he is buying, how are they apt to work upon it? and to demand an unreasonable price of him, far above the worth of it? Or if the buyer hath more than ordinary need of such a commodity, how apt is the seller to take advantage of his urgent necessity? making him to pay more for the same, than it is really worth, which is cruel injustice.

Or when poor people expose their Wares to sale which they have wrought up, to buy Bread for themselves and Family: How many are there who take advantage of their necessity, offering them little more for the same, than their goods cost them before they were wrought up! which is an high degree of oppression, forcing them to sell their tears, sighs, and groans with their wares, because they are necessitated to part with them at such low rates. Thus many sell their souls for the gaining a few pence, and then bless themselves in their good bargain.

'Tis an evil rule which some men propose to themselves, and take to be warrantable enough,

To

To buy as cheap, and ſell as dear as they can, that is, to wrong and overreach if they be able; if they be honeſt, 'tis becauſe they cannot help it. And 'tis a poor ſhift they alledge to ſave themſelves from blame, viz. *Caveat emptor, let the buyer look to himſelf.* Wherefore hath he his eyes and underſtanding? If he be deceived, he hath deceived himſelf. Is that all thou haſt to ſay, *Caveat Emptor?* Why that's no more but this, Let him count me a knave that he hath to do with: let him truſt his own eyes, and not my words, or Oathes, or Conſcience, for there's no truſt to be given to them. Is not this it thou ſayeſt, and doſt thou not herein ſay well for thy ſelf?

4. *How many do deceive their neighbours in weights and meaſures, uſing falſe weights and falſe meaſures*, and yet take the full price for their commodities? which is a plain cheat, that is abominable in the ſight of God, as Prov. 20. 10. *Divers weights, and divers meaſures both of them are alike abomination to the Lord.* As if he had ſaid, Though men may make light of this kind of deceit, and haply boaſt of it, yet God abhorrs it, and the rather, becauſe it is a ſin that tends to the overthrow of humane ſociety.

5. *How many uſe unjuſt and uncharitable courſes to raiſe the ordinary price of their commodities!* as by foreſtalling the Market, or by ingroſſing commodities; that having them all in their own hands, they may ſell them at their own

own rates. Which is a branch of uncharitableneſs, raiſing their gain out of their brothers loſs.

6. *How many buy ſuch goods as they know, or have juſt cauſe to ſuſpect, that they are ſtollen!* thereby making themſelves acceſſary to the theft, and making thieves: if there were fewer Receivers, there would be fewer Thieves.

7. *How many go about to make a gain by promiſe-breaking*, who will readily promiſe to pay at a day, but make no Conſcience of keeping their word, or their time; not regarding how much their neighbour ſuffers by being diſappointed at his day. Chriſtians ſhould be men of their words; ſhould conſider before they promiſe, and then make Conſcience of punctual performance.

8. *How many ſeek to put off all the bad money they can, though they know it to be bad, even for good Wares?*

Haply you will ſay, you took it for good money. Though you did, yet except you can return it to the parties from whom you received it, it is a branch of deceit. Better it is to ſuffer wrong, than to do wrong in any kind. Becauſe one hath wronged thee, will that be thy warrant to wrong another? whatever palliations or pretences men may have, yet the thing is palpably injurious: Juſtice requires that there be an equal and true value betwixt the price, and the commodity. When thou knoweſt the commodity thou buyeſt to be good, and the money

mony thou payeſt for it to be naught, where is thy juſtice?

Thus you ſee what myſteries of iniquity there are in moſt Trades, which are too well known, and too much practiſed by many Tradeſmen. For the preventing of which, I ſhall briefly give you ſome few general Rules to be obſerved in your dealing with men.

1. *Ever obſerve that Golden Rule of our Saviour*, Matth. 7. 12. *Whatſoever ye would that men ſhould do to you, do ye even ſo to them.* As thou wouldſt not have mixt wares ſold thee for that which is pure: nor that which is ſophiſticated and naught, for that which is perfect and good: do not thou offer the like to others. As thou wouldſt not be wronged, nor over-reached by others, do not thou go about to wrong or over-reach others. But *whatſoever thou wouldſt that men ſhould do to thee, do thou even ſo to them, for this is the Law and the Prophets*, that is, This is that which every Book of the Law and Prophets require of us: this is the ſumme of that which in the Law and Prophets is delivered concerning our carriage and behaviour towards our Neighbour.

2. *When at any time thou art ſumming up thy gains and gettings, put all thy unrighteous gaines in the one ſcale, and thy ſoul, which thou haſt by thine unjuſt and deceitful dealing expoſed to ſale for them, into the other: and withall conſider how light all thoſe gains and gettings are in compariſon of thy ſoul.* And this through Gods

bleſſing

bleſſing may be a means to take thee off from all diſhoneſt dealings. For what is the gain of many thouſands, nay of all the wealth in the World to the loſs of thy precious ſoul? Surely all the wealth and riches in the World can no more countervail the loſs of one ſoul, than all the dirt of the ſtreet can countervail the loſs of a rich Jewel.

Young man, thou art now going forth into the World, and thine eyes and thine heart are ſet upon getting an eſtate, and gathering thee ſubſtance againſt the time to come: but beware thou lay not up an evil treaſure, a treaſure of lyes, and oathes, and deceit, with thy treaſure of money or goods. Reſolve from thy very firſt to have none by thee but honeſt gain: if God increaſe thee, bleſs him for it; but reſolve rather to be poor, than not to be honeſt and upright. *For riches profit not at the day of death, but righteouſneſs* delivereth from death, *Prov.* 11. 4.

3. *Conſider that all the waies, and works of unrighteouſneſs, though acted never ſo ſecretly and cunningly, ſhall one day be made manifeſt to all the world. For God ſhall bring every work into judgement, with every ſecret thing, whether it be good, or whether it be evil,* Eccleſ. 12. 14. At the great day of Judgement, whereof *Solomon* had made mention before, all the wayes, and works of wickedneſs, all the deceits of men, though never ſo cloſely committed, ſhall be diſcovered to the view of all. And therefore the

day

day of judgement, is called (Rom. 2. 5.) *the day of Revelation*, becauſe then all the hidden things of diſhoneſty, all frauds and deceits ſhall be made manifeſt.

I ſhall cloſe this Direction with giving you ſome few *Motives*, and *Arguments* unto juſt and honeſt dealing in your commerce with others.

1. *Honeſt dealing is the likelieſt way to thrive.* Look into the Scriptures, and thou ſhalt find that *Righteouſneſs* as well as *Godlineſs*, *hath the promiſe of the life that now is, and of that which is to come*, promiſes of *things temporal* as well as of *things ſpiritual and eternal*, 1 Tim. 4. 8. Though a righteous man have but a little eſtate, yet *that little is better than great revenues of the wicked and unrighteous*, Pſal. 37. 16. The unrighteous man, who hath got an eſtate by fraud and deceit, may fare more deliciouſly every day: but the righteous man may eat his meals with more true joy and contentation.

2. *Juſt and honeſt dealing with men will prove an honour, and ornament unto Religion and profeſſion.* Yea, there is nothing will grace Religion ſo much in the eyes of all men, than for ſuch who make profeſſion thereof to be juſt and honeſt, true and faithful in their dealing with others. This Argument the Apoſtle *Peter* uſeth, 1 Pet. 2. 12. *Have your converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil doers, they may by your good works, which*

they ſhall behold, (meaning ſuch good works of honeſty, as they by the light of nature knew to be good works) *glorifie God in the day of viſitation.*

3. *Nothing doth more wound Religion, and diſhonour the Goſpel, than when men profeſſing Godlineſs are found unfaithful, and diſhoneſt in their dealing.* Surely never did religion ſuffer more diſhonour, and reproach through the unjuſt, and unrighteous actings of the Profeſſors thereof, than in theſe dayes. It cannot but grieve the heart of every good man to hear that which is too truly laid to the charge of many profeſſing Godlineſs amongſt us, namely, *That there is more truth and faithfulneſs, more juſt and honeſt dealing to be found amongſt Turks, and Heathens, than amongſt many Chriſtians, who make a great profeſſion of Religion.* Woe be to thoſe Chriſtians by whom ſuch offences come: ſurely it had been better for them, they had never been born, than that their lives ſhould be ſuch a ſcandal to Chriſtianity, and diſhonour to the Goſpel.

4. *Juſt and honeſt dealing with men will be ſome evidence of thy right and title to Heaven,* Pſal. 15. 1, 2. The Pſalmiſt deſcribing who ſhall aſcend the holy hill of *Sion,* a Type of Heaven, giveth ſuch Characters which chiefly relate to duties of honeſty and righteouſneſs. Having propounded this Queſtion verſ. 1. *Who ſhall dwell in Gods holy hill?* Maketh this anſwer in the next verſe, *He that walketh uprightly, and worketh*

worketh righteouſneſs. So that he is a *Citizen of Heaven*, who walketh uprightly towards God, and worketh Righteouſneſs towards men: who doth not only *talk of righteouſneſs*, but *worketh righteouſneſs*: who doth not ask, much leſs exact unreaſonable prices for his commodities, but obſerves a due proportion in his buying and ſelling.

Q. *If you ask, what rule is to be obſerved for the ſetting a price upon our commodities, that we may content our ſelves with reaſonable gains?*

A. The beſt Rule, I know, is to obſerve the ordinary price of the Market, which valueth things with conſideration of all circumſtances, as ſcarcity, plenty, time, *&c.*

5. *Wealth gotten by unjuſt, and deceitful waies are uſually accompanied with a ſecret curſe from the Lord*; ſo that they ſeldome continue long, but melt away many times in the ſame hands that got them, according to that of the Prophet *Jeremiah* 17. 11. *As the Partridge ſitteth on Eggs, and hatcheth them not, ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his dayes, and at his end ſhall be a fool.* That which is gathered by the unrighteouſneſs of man, ſhall be ſcattered by the wrath of God. Though men ſhould thrive by their unjuſt and injurious dealing, yet their worldly wealth can never recompence their ſpiritual loſs. *For what will it advantage a man to gain a little earth with the loſs of Heaven?*

Take heed therefore, O young man, of ſeek-

ing to enrich thy ſelf by any unwarrantable waies. What thou getteſt thereby, may prove to thee as the fleſh that the *Eagle* catched from the *Altar*, and carryed to her Neſt, which having a live cole cleaving to it, ſet Neſt and young ones on fire. The curſe of God is like a ſecret Moth eating into ſuch an eſtate as is got by fraud and deceit.

6. Without reſtitution of goods ill-got there can be no true Repentance, nor hope of Pardon. Reſtitution is an hard work as neceſſary as it is: the meat that goeth pleaſantly down coſts ſome deadly pangs in the vomiting up. Whatever unrighteous gains thou ſwalloweſt, up it muſt, it muſt be reſtored, or 'twill coſt thee thy life. Lay not up ſuch an unrighteous Treaſure, which will certainly put thee to the pain of reſtitution, or damnation. If thou be able, thou muſt reſtore or dye: if thou be not able to reſtore, thou muſt repent or dye; and the pangs of thy Repentance may be much more bitter, than thy unrighteous gains were ever pleaſant to thee.

Be wiſe, O young man, and conſider, if it be ſo hard for thee to hold thy hands from unlawful gettings, how much harder will it be to ſhake thy hands of them, when thou haſt them. The few inſtances that ever we hear of, of reſtitution made (in an age of ſo much unrighteouſneſs) do abundantly evidence, that 'tis hard work to reſtore.

O take heed, lay not up ſuch a temptation for thee againſt the time to come, which if it prove too

too ſtrong for thee, will be thine everlaſting undoing. Provide thee better work for the time of thine age, than to unravel the wickedneſs of thy youth. Since thou art like to be ſo hard to Vomit, drink not down that, which muſt come up, or will be thy death.

Some there are in the World who by their unrighteous dealings have raiſed themſelves from nothing to great eſtates, their fraudulence in their way hath been it that hath built them houſes, and bought them lands, that hath filled their purſes, and fed their families, and provided portions for their Children. O 'twill be hard ſervice for ſuch to let all go back where it ought; to ſell their Lands, and empty their purſes, to pluck off their Childrens fine Cloaths, and to cloath them in ruſſet, or in rags, and themſelves to come down from their greatneſs to nothing again, or to take up with that little pittance of their eſtates which they came honeſtly by. Let it be well conſidered by ſuch whoſe caſe this is, how hard it is thus to empty themſelves. And be thou ware, O Friend, in time, how thou putteſt thy ſelf upon this hard choice, *either to ſtrip thy ſelf to the skin of all thou haſt diſhoneſtly gotten, or to periſh everlaſtingly.*

CHAP. XII.

Sheweth the Vices whereunto young men are addicted. One is Raſh and haſty Anger.

WHereas there are ſundry Vices whereunto Young men are exceedingly prone, which are very diſpleaſing unto God, let it be thy care and endeavour to ſhun, and avoid the ſame.

The Vices of Youth are theſe.

I. *Raſh and haſty Anger.* Young men being hot and furious, like Tinder, and Gun-powder take fire at the leaſt ſpark of offence, and by indulging the violence of their paſſion grow often outragious.

I deny not but there is a lawful anger, as when a man is angry either at his own, or other mens ſins; for that anger is without ſin, which is againſt ſin. But when one man is angry with another, either for no juſt cauſe, or for a very ſlight one, then is his anger ſinful and unlawful: To which kind of anger young men are very prone.

Many, I know, account Anger, even the hoteſt and moſt haſty Anger, to be but a ſlight matter, a light infirmity; therefore I ſhall,

1. *Shew you the heinouſneſs of this Sin.*
2. *Lay down ſome Remedies againſt it.*

That

That you may diſcern the heinouſneſs of it, obſerve theſe conſiderations.

1. *The paſſion it ſelf is exceeding violent.* Anger is *brevis inſania*, a ſhort madneſs, as *Seneca* calls it, and maketh a man (as we ſay) beſide himſelf, ſo as he hath no Government of himſelf, but is void of reaſon, in regard of the uſe of it: being more like an unreaſonable, and outragious Beaſt, than a reaſonable and prudent man. It carries many men beyond the bounds, not only of modeſty, but of humanity alſo.

2. The Effects of this paſſion are likewiſe very violent, for

1. *It diſtempers the whole body within and without.* It diſfigures a mans face and countenance, it maketh his ſpeeches very confuſed, his actions rude, and his whole behaviour unſeemly. If you look upon a man paſſionately angry, you ſhall ſee his eyes glaring, his head and hands ſhaking, his mouth foaming, his tongue doubling, and the whole man even bereaved of himſelf.

2. *Among the ſoberer ſort of People, it perverts every good thing they take in hand. It hinders Prayer*, by poſſeſſing the head with revengful thoughts. Therefore the *Apoſtle* commandeth that *pure hands be lift up without wrath*, 1 Tim. 2. 8. *It hinders profitable hearing of the word*, Therefore the Apoſtle *James*, Chap. 1. 19. exhorteth to *be ſwift to hear, and ſlow to wrath.* For whoſoever goeth to hear the word with a

mind diſtempered through anger, ſhall carry away but little of that he heareth.

3. *Paſſionate Anger driveth away the holy Spirit of God*, who cannot endure an unquiet manſion, but loveth a meek and quiet habitation. The clamour and tumult of paſſion is ſuch an offence to him, as cauſeth him to withdraw.

4. *As Anger driveth away the Spirit of God, ſo it maketh room for the Devil*, Epheſ. 4. 26, 27. *Be angry and ſin not*, and then followeth, *give not place to the Devil.* If you give way to Anger, you thereby give place to the Devil; that furious Devil within opens the doors to let in the unclean Devil without.

5. *Haſty Anger is a Badge and mark of a very fool. He that is ſoon angry dealeth fooliſhly*, ſaith the Wiſe man, *Prov.* 14. 17. that is, he both ſpeaketh and doth many abſurd things, which maketh him a laughing ſtock to others. Therefore he adviſeth, Eccl. 11. 9. *Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſome of fools.*

Having ſhewed you in ſeveral particulars the heynouſneſs of unjuſt Anger. I come now to ſhew you ſome *Remedies*,

1. For the preventing thereof.

2. For the ſuppreſſing thereof after it hath ſeized on thee.

Remedies for the *preventing* of anger are theſe,

1. *Take every thing, ſo far as poſſibly thou canſt, in the better part.* Do not judge every ſhew

ſhew and appearance of wrong to be indeed a wrong. Or if it be, do not aggravate it, and make it greater than it is. But think the beſt of the mind and intent of him that did the wrong, that he did it not wittingly, or at leaſt not deſpightfully, or in contempt. For this conceit, that a man is contemned, or deſpiſed doth ſooner ſtir up anger and wrath than any other thoughts.

Or if an injury be ſo, as it cannot but be taken as it is, yet remember that thou haſt done, or may do the like to others, if not to other men, yet to God, againſt whom thou haſt deſpightfully, and contemptuouſly ſinned. And thereupon reſolve with thy ſelf to be ſlow to anger towards others, as thou wouldſt have God ſlow to anger towards thee.

2. *Accuſtome thy ſelf to a daily and continual meditation of Gods all-ſeeing and all-ruling Providence*; how nothing cometh to paſs, or falls out without it. So that whenſoever any occaſion is offered, which might provoke thee to anger, conſider with thy ſelf, that this comes not without the ſpecial Providence of God, who will turn it to thy good, if thou belongeſt unto him, according to that gracious promiſe, Rom. 8. 28. *All things ſhall work together for good, to them that love God, to them who are the called according to his purpoſe.* Look up unto God, and be not like the Dogg to ſnarl at the ſtone, never conſidering the flinger. *David* had provocation enough from *Shimei*'s curſing

curſing him, to make him angry, and boyle up his paſſion to the height: but he looked up to God, and ſaw his hand at *Shimei*'s tongue; whereupon he ſaid, *Let him Curſe, for the Lord hath bidden him*, 2 Sam. 16. 11. And this quieted his heart againſt the revilings of *Shimei*. Oh what a cooler of inordinate paſſion would it be in Chriſtians to ſee the hand of Gods Providence in all the injuries and indignities, in all the wrongs and unworthy uſages that they here meet withall!

3. *Avoid all occaſions of Anger*; as the company of Angry, Cholerick perſons, whoſe angry words are apt to move one to paſſion. Therefore ſaith the Wiſe man, Prov. 22. 24. *Make no friendſhip with an angry man, and with a furious man thou ſhalt not go*, nor walk familiarly. Avoid likewiſe Gaming and Drunkenneſs, which are great occaſions of angry words, yea, and many times of angry blows. It is not poſſible for any man to avoid any ſin, that doth not avoid the occaſions thereof.

4. *Labour to be perſwaded that it is greater honour to paſs by, and not regard an injury, than to follow and purſue every wrong with revenge. Solomon* ſaith, *It is the glory of a man to paſs by an infirmity*, Prov. 19. 11. Herein lyeth true magnanimity, when a man paſſes by, and not regards every light injury: when he can hold the bridle, and keep in, and keep under, and incompaſs ſo headſtrong a paſſion. *Heathen* men by the light of nature could

could ſay, *Fortior eſt qui ſe, quam qui fortiſſima Vincit Mœnia, That he is a more valiant man that overcometh himſelf, than he that conquereth a City*, which *Solomon* expreſly affirmeth, Prov. 16. 32. *He that is ſlow to Anger, is better than the mighty, and he that ruleth his ſpirit, than he that taketh a City.*

5. *Be often viewing thy ſelf, look into thine own heart to ſee the abominable corruption that is there.* The more any man knows himſelf, how Vile and Wretched he is, the leſs angry will he be with others; for he ſeeth more cauſe to be diſpleaſed with himſelf for his ſins and tranſgreſſions committed againſt God, than to be angry with his Brother for any wrong or injury done by him. The over-high conceit that ſome men have of themſelves, of their own worth, occaſioneth them to be ſo ſuddenly angry with others, becauſe they are apt to think themſelves undervalued by them. Whereas he who underſtands himſelf rightly, what a poor unworthy wretch he is, will not eaſily think himſelf undervalued by others, having lower and meaner thoughts of himſelf, than others can have of him.

6. *Be earneſt with God in Prayer, that he would mortifie, and ſubdue all thy earthly affections, eſpecially this corrupt and Violent affection of Anger.* This thou ſhouldſt do as at all times, ſo eſpecially when thou diſcovereſt the paſſion of Anger begin to boyle up in thee.

Having

Having ſhewed you the *Remedies for the preventing of* ***Anger*** ;

I ſhall now ſhew the *Remedies for the ſuppreſſing thereof.*

1. *Keep down the firſt riſing of Anger.* Thou muſt give this water of bitterneſs no paſſage, no not a little, leſt like that in *Ezekiel* it grow from ankle deep to knee deep, and from thence to the thighes, and ſo at laſt prove a River that cannot be paſſed over without drowning. To this purpoſe tendeth that of the Apoſtle (Eph. 4. 26.) *Let not the Sun go down upon thy wrath.* His meaning is, that if through natural infirmity, anger ſteal into thy heart, yet let it not abide a day with thee, meet it in its riſing, and give it the fall, leſt on the day having conceived wrath, thou Travel with miſchief in the night, and in the Morning bring forth revenge. It is obſervable, that the Apoſtle having ſaid, *Let not the Sun go down upon your wrath*, immediately addeth, *Neither give place to the Devil*, implying, that by giving way to your paſſion, you give place to the Devil ; and that he who lyeth down in his wrath, will have the Devil for his Bed-fellow.

2. *Deferr for a while the execution of that vengeance, which thy wrath provoketh thee to take* ; ſo will thy blood wax cold, the uſe of thy reaſon return to thee, and time gained for better counſel and advice. *Therefore the diſcretion of a man deferreth his Anger*, Prov. 19. 11. Noting it to be a point of Wiſdom in

in a man to deferr the execution of his wrath.

3. *Depart from the ſight and preſence of him with whom thou art Angry.* For the object which provoked Anger being removed, the paſſion will be ſo much the more allayed: whereas his ſight and preſence doth more and more inflame it.

4. *Turn the edge and point of thy paſſion upon thy ſelf, and thine own ſins, and ſo it will not be over-fiercely bent againſt thy neighbour.* Our affections are far more eaſily turned aſide, than clean ſubdued: as it is eaſier to turn aſide the Current of a River, than to ſtop the Stream. Thus when a man is overmuch grieved for any worldly loſs or croſs, if he turn his grief upon his ſins, his worldly ſorrow will much ſlake.

CHAP. XIII.

Of Drunkenneſs, *which is another Vice whereunto young men are addicted.*

II. ANother ſin whereunto youth is ſubject is *Drunkenneſs.* I confeſs there are Drunkards of all Ages, old as well as young. But many get ſuch habits of this ſin in their youth, that they know not how to leave it when they are old. Touching this Vice of *Drunkenneſs* I ſhall briefly ſhew you,

1. *What it is.*

2. *What*

2. *What remedies may be used for avoiding the same.*

I. *Drunkenness is a Vice whereby in drinking men so exceed the measure of necessity, and honest delight, as they distemper both their minds and bodies thereby.* By *necessity*, I mean such a measure as is needful to preserve our life; and quench our natural thirst. By *honest delight*, I mean that liberty which God in Christ hath given his Children at times of rejoycing, to drink not only for meer necessity to quench the thirst, but also for Christian delight and pleasure. Thus did *Joseph* and his Brethren, *Gen.* 43. 34. And *David* saith (Psal. 104. 15.) *That God hath given unto man not only bread to strengthen him, but also Wine to make glad the heart of man.*

Lastly, I add, *Whereby in drinking men so exceed, as they distemper both their mind and body*; because this is the usual sign which maketh a difference betwixt a lawful, and an unlawful measure of drinking. If any way it makes a man unfit to the duties of his calling, if the mind be thereby intoxicated, if the Brain be distempered, if the senses made dull and heavy, there is excess, which makes it Drunkenness.

II. *The heynousness of this sin doth appear by the fearful sad effects thereof, which are*

First, Excellently set forth by the Wise man, Prov. 23. 29, &c. *Who hath woe? who hath sorrow? who hath contentions? who hath babling? who*

who hath wounds without cauſe? who hath redneſs of eyes? They that tarry long at the Wine, they that go to ſeek mixt Wine. This Text I may call *The Drunkards Looking-glaſs*, wherein they may ſee the woes and ſorrows that attend them. As if *Solomon* had ſaid, *you Drunkards promiſe your ſelves mirth, pleaſure and jollity in your Cups: but for one drop of your mad mirth, be ſure of Gallons of Gall and Wormwood, of woe and ſorrow both here and hereafter.* Other ſinners ſhall taſte of the Cup of Gods wrath, but you after your taſting, and turning off ſo many Cups of Pleaſure, ſhall drink off the dreggs of the Cup of Gods wrath and diſpleaſure.

O young man, what a madneſs is it for the enjoyment of a little Wine, or Ale here, to drink the Vials of Gods Wrath, and lye in Seas of miſery for ever!

More Particularly the Effects of Drunkenneſs are theſe,

1. It defaces the Image of God in man, and transforms him into the likeneſs of the Beaſts that periſh. The image of God in man ſtands,

1. *In his knowledge and underſtanding.* And where is the underſtanding of a Drunkard? Is not this man above all others become *Bruitiſh in his knowledge?* Jer. 10. 14. Or as the words there ſignifie, Is more a Bruit than to know? What's ſpoken there of the Idolater, is it not fully applicable to the Drunkard? who when he is drunken is a very Brute, yea and

and commonly even when he is ſober, is but a very Sott.

2. *The Image of God in man ſtands in Righteouſneſs and Holineſs.* And what a Swine is this holy ſoul become? If Swearing and Curſing, if Raving and Madneſs, if Whoring and all manner of filthineſs, if this be holineſs, then this Beaſt is ſtill a very holy man.

2. *It hurts the body of man, cauſing many diſeaſes, as Dropſies, Gouts, Apoplexies, Agues, Conſumptions of the Vital parts, Inflammations of the blood:* So that though they may drink Healths, and pretend it is for their Health, yet they indeed drink Sickneſſes: for who have more infirmities, and deformities? who have richer faces, and redder eyes, than ſuch as tarry long at the Wine?

3. *It hurts the ſouls of men, filling them full of noyſome luſts,* Prov. 23. 33. *Solomon* ſpeaking to the Drunkard, ſaith *Thine eyes ſhall behold ſtrange Women,* that is, Harlots, implying drunkenneſs to be the occaſion of Adultery? Though all Adulterers are not Drunkards, yet there are few Drunkards, but are Adulterers.

4. *It is dangerous to the ſeveral faculties of the ſoul.* For it beſotteth the Wit, infeebleth the memory, dulleth the Spirits, drowneth the Judgement, and depriveth men of the uſe of their underſtanding, ſo that many times they differ not from Beaſts. *Zenophon* in his Κυρου παιδεια reports of *Cyrus* the Perſian-Monarch, that being asked by his Grandfather *Aſtiages*, why he refuſed

refuſed to drink Wine, anſwered, *for fear he ſhould drink poiſon inſtead of Wine: for ſure I am, ſaith he, that not one of the gueſts yeſterday did riſe from your Table in his right mind, or wit, which makes me think that Poiſon was mingled with their Wine.* Whereas indeed it was the abundance of Wine which they had drunk, that had deprived them of their ſenſes.

5. *Drunkenneſs weakeneth mens eſtates. He that loveth wine ſhall not be Rich,* Prov. 21. 17. *The Drunkard and the Glutton ſhall come to Poverty,* Prov. 23. 21. Experience hath verified the truth of this: for how many poor men have oftentimes ſpent more in an Evening at an Ale-houſe, than they have earned all the day before at their work? And how many rich men who have had fair revenues left them by their Fathers, have in a ſhort time bezel'd all away by Drinking? and ſo Rob'd not only their Wives and Children, but likewiſe God and the poor of what belonged unto them. How ſad will it be with many, when they ſhall ſee how many pounds they have ſpent in Drink, and how little for Gods honour?

6. *Drunkenneſs robbs men of their precious time.* No ſort of men uſually miſpend ſo much precious time, as Drunkards: for they uſe to ſit long at the Wine, as the Prophet *Iſaiah* deſcribeth them, (Chapt. 5. 11.) *They riſe up early to follow Drunkenneſs, and continue unto the night, till the Wine do inflame them.* And

when the Wine hath once inflamed them, then are they awhile after unfit for any thing but ſleep.

7. Another effect of Drunkenneſs is, *That it makes a man unfit, as to all good duties, ſo eſpecially to that Chriſtian watchfulneſs*, which our bleſſed Saviour and his Apoſtles often call for, whereby he ſhould be alwayes prepared to appear before Chriſt, whenſoever he ſhall come to judgement. Therefore Chriſt forewarns all his *to take heed that their hearts be not overcome with ſurfetting and drunkenneſs, leſt that day come on them unawares*, Luk. 21. 34.

O Wretch, what if that day of the Lord ſhould come upon thee in thy Drunken fit? *The day of the Lord will ſo come as a Thief in the night.* The Drunkards life is *all Night*; a drowſie ſleeping ſeaſon: 'tis often Night with him at Noon. His Cups do darken (as to him) the brighteſt Sun, and ſerve for Clouds or Curtains to cover him up to ſleep.

Ariſe ſleeper, the Lord is coming; thy day is near, the next fit of Drunkenneſs may be the night wherein the Judge will come. Do not put it off thus, *I do not think ſo, I believe he will not come yet*; he is the more like to come for that, that thou thinkeſt he will not. That wicked ſervant, *Luk.* 12. 45. that ſaid, *My Lord delayeth his coming, and did eat and drink, and was Drunken, The Lord of that ſervant ſhall come in a day when he looketh not for him, and at an hour when he is not aware.* Thou thinkeſt not

not that death will meet thee, that Judgement will meet thee the next time thou art Drunken. But what if it ſhould be ſo, if thou ſhouldſt be ſnatch'd from the Ale-bench and brought to Judgement? How wouldſt thou give an account of thy ſelf to God, when thou haſt not reaſon enough left thee to give an anſwer to a man. Watch therefore, but that can never be, unleſs thou wilt firſt awake from thy Drunkenneſs.

Having ſhewed the *Nature*, and *Heynouſneſs* of the ſin of *Drunkenneſs*. Come we now to the *Remedies* for avoiding the ſame.

1. *Often meditate of the fearful woes denounced againſt Drunkards, and the dreadful judgements threatned againſt them.*

Woe to the Drunkards of Ephraim, Iſa. 28. 1. *Woe to them that riſe up early in the Morning, that they may follow ſtrong drink, and continue untill night, till Wine inflame them*, Iſa. 5. 22. Note this, O young men, who count it a glory to be able to bear much drink; a glory more fit for a Draw-horſe than a man: yet ſuch men, or rather ſuch Beaſts there are, which glory in Drinking others under-boord, as they uſe to ſpeak. If this be not, what is it for men to glory in their ſhame? And beſides, thus bring they on their ſouls their own, and others blood.

No marvel therefore that the Apoſtle putteth Drunkards into the Catalogue of them that *ſhall not inherit the Kingdom of Heaven*, 1 Cor. 6. 10. and Gal. 5. 21. And the Prophet avoucheth,

that *Hell hath enlarged her ſelf, and opened her mouth without meaſure for them*, Iſa. 5. 14. Inſtance *drunken Dives*, whoſe ſoul immediately paſſed from Earth to Hell, where he could not get one drop of Water to cool his tongue in that tormenting flame, *Luk.* 16. 24.

2. *Conſider that Drunkenneſs is the Mother of moſt abominations*, Rom. 13. 13. ſaith the Apoſtle, *Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs.* Where mark the courſe of the Apoſtles words, after *gluttony and drunkenneſs*, follows *chambering* and *wantonneſs*. Thus *Lot* in his Drunkenneſs committed inceſt with his two Daughters. Therefore doth the Apoſtle exhort the *Epheſians*, chap. 5. 18. not to *be filled with Wine, becauſe therein is exceſs*. He that is full of Wine, his wickedneſs runs over, the ſtream of Luſt ſwells ſo high that it overfloweth all its banks. *Alexander* we read in a Drunken fit killed his dear Friend *Clitus*, for which, when he was ſober, he attempted to kill himſelf. Famous is the ſtory of one who once craved the Devils help to accompliſh his deſire. But the Devil would firſt have one thing done at his appointment. What's that quoth the man? Kill thy Father, ſaith the Devil; That's too horrible a fact, replies the man. Then lye with thy Mother, ſaith the Devil. That's moſt unnatural, quoth the man. Wilt thou then be Drunk, ſaith the Devil? That I will, quoth the man. And being Drunk, defiled

his

his Mother, and Murthered his Father. The Moral of this Parabolical ſtory is this, A Drunkard makes bones of no ſin.

3. *Be diligent and induſtrious in thy calling.* Whileſt *Iſrael* was working in *Ægypt* they had no leiſure to ſit long at their Cups: but while they lay ſtill in the Wilderneſs, *they ſate down to eat and drink, and then roſe up to play*, Exod. 32. 6. *Thou wicked, and ſlothful ſervant*, ſaith our Saviour, *Matth.* 25. 26. If ſloathful, certainly wicked: for the ſloathful and idle ſervant is the Devils Captive, whom he carries about with him, and leads into every Tavern and Ale-houſe.

4. *Conſider Gods all-ſeeing preſence about thee whereſoever thou art.* Couldſt thou ſit long over thy Cups, trifling away thy precious time in vain, and fruitleſs diſcourſes, didſt thou but ſeriouſly conſider Gods all-ſeeing preſence about thee, to whom thou muſt one day give an account as of thy ſinful actions, ſo of thy idle words, and miſpent time?

5. *Avoid the Society and Company of Drunkards*, Prov. 23. 20. *Be not amongſt Wine-bibbers*, that is, frequent not the company of ſuch as are given to Drinking and Tipling. For though they do not find thee like unto themſelves, yet if thou conſort with them, they will make thee ſuch. *For as he that walketh with wiſe men, ſhall be wiſe; ſo a companion of fools ſhall be deſtroyed*, Prov. 13. 20. As aſſociating thy ſelf with wiſe men, is an excellent means

of knowledge and Wiſdom. So contrariwiſe, aſſociating thy ſelf with Drunkards, is the high way to Drunkenneſs and folly: their company is no leſs contagious to ſuch as adjoyn themſelves to them, than ſuch as are infected with the Plague, or Leproſie.

There are two Arguments which are very prevalent with many young men to perſwade them to go on in this ſo heynous and dangerous a ſin: but being weighed in the ballance of the Sanctuary, they will be found very light.

1 *Arg.* Taken from the hope of Repentance; they flatter themſelves with a conceit, that they can repent when they liſt, and that Heaven-gate will open to them at the firſt knock.

A. 1. *Repentance is the gift of God, from whom every good and perfect gift cometh*, Jam. 1. 17. And therefore ought to be accepted by us, when it is offered to us: and not to be delayed and put off from time to time. For as God is merciful to offer Grace, ſo he is juſt to puniſh the neglect thereof.

2. *How many are there, who though they have fully reſolved to Repent, and turn from their ſins unto God in their old age, or in the time of ſickneſs, yet have been prevented, and cut off by ſome ſudden death?* One Drunken fit may cut off that hope. How many inſtances have there been in the World, of men that have dyed Drunken? Some Drunkards have been

twice dead at once, dead Drunk, and Drunken unto death, carryed away from the Ale-Bench to their Graves, and thence to the judgement. And what if it ſhould be ſo with thee? where is then thine after-repentance?

And how many that have overlived their Drunken fits, have been deprived of the uſe of their ſenſes, and underſtanding in the time of their ſickneſs, and ſo have dyed ſenſeleſs? And how many who though they have lived to old age, yet have been more hardened againſt Repentance, than in their youth? which cometh to paſs through the juſt judgement of God. For what can be more righteous, than that they ſhould be left to forget God when they are old, who would not remember him in their youth? And this the Lord himſelf threatneth, *Prov.* 1. 24, *&c.*

2 Arg. *Is taken from their preſent impunity.* They flatter themſelves with a conceit that becauſe God doth not preſently execute vengeance upon them for their Drunkenneſs, therefore they ſhall not be puniſhed, and thereupon take heart to go on in their ſins, according to that of the wiſe man, Eccleſ. 8. 11. *Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the Sons of men is fully ſet in them to do evil*; implying that impunity increaſes impiety, and makes ſinners the more obſtinate; becauſe the Judgements of God threatned againſt them are not preſently executed, therefore they go on in their wickedneſs. But let

ſuch know, that though God is ſlow in executing his Judgements on wicked and ungodly men, thereby to lead them to Repentance, yet will he be ſure in the execution at laſt: and the longer he is fetching his ſtroke, the ſoarer will be his blow, and the deeper will he wound when he ſtrikes. In which reſpect Gods wrath may be compared to a great Bell which is long in raiſing, but being up, it gives the greater ſound.

CHAP. XIV.

Of Wantonneſs *and* Uncleanneſs, *which is another Vice whereunto Young men are addicted.*

III. *ANother ſin whereunto young men are addicted is Wantonneſs, and Uncleanneſs,* Prov. 7. 7. It was a Young man that followed the Harlot to her houſe. Young men are generally apt to this beaſtly ſin, and to make light of it when they have done, accounting it but a trick of youth, and a venial tranſgreſſion; as if their youthful propenſity thereto, and the commonneſs thereof in men of that age, might be their ſufficient Apologie and excuſe. Therefore I ſhall ſhew you,

1. *The Kinds and Degrees of this ſin.*
2. *The Heyncuſneſs of it.*
3. *The Danger thereof.*
4. *Some Remedies againſt the ſame.*

I. For

I. For the *Kinds* and *Degrees* of this ſin, It is, Either *Contemplative*, or *Practical*.

Contemplative Uncleanneſs is, when the mind pleaſeth it ſelf with laſcivious, and wanton thoughts delighting the ſenſual appetite. And thus there may be a world of wickedneſs in a mans heart, though the act of pollution be refrained. There's many a Whoriſh heart, where there have not been Whoriſh acts. And I am perſwaded, that the outward act of Fornication and Adultery is not more heynous among men, than the luſtful and unclean thoughts of the heart are to God. An Adulterous heart, an Adulterous eye, an adulterous Tongue are all an abomination to the Lord.

Of *Practical* uncleanneſs there are many degrees.

1. *Fornication*, which is, when the ſin of Uncleanneſs is committed by ſingle and unmarried perſons.

2. *Adultery*, When both or one of the parties delinquent are married; as the notation of the word intimates, *Adulterium, quaſi ad alterius torum*, the going to anothers bed. And this is ſo much the more heynous, as it is a wilfull ſhipwrack abroad, when it hath an harbour, and ſafe remedy provided at home.

3. *Inceſt*, which is committed by perſons that are within the prohibited degrees of Conſanguinity, or affinity.

4. *Poligamy*, The having of many Wives at once.

5. *Rape*,

5. *Rape*, or *Raviſhment*, which is a violent deflowring of a Woman, who never conſented thereunto. Such was *Amnons* ſin in deflouring his Siſter *Thamar*.

II. The *Heynouſneſs* of this ſin appeareth,

1. From the *Titles* given to it in Scripture. The Prophet *Jeremy* calls it *Villany*, Jer. 29. 23. *Becauſe they have committed Villany in Iſrael, and have committed Adultery with their Neighbours Wives.* Where the latter branch is *exegetical*, ſhewing what that *Villany* was which they committed, even Adultery with their Neighbours Wives. This ſin is likewiſe termed *lewdneſs*, *filthineſs*, and *uncleanneſs*. But moſt commonly it is called *folly*, and the actors thereof *fools*, Gen. 34. 7. 2 Sam. 13. 13. And Prov. 7. 7. *Solomon* calleth the young Fornicator a *Simple one*, *Void of Underſtanding*. For what greater folly, than for the ſatistying thy filthy luſts, to caſt thy ſelf headlong into innumerable evils here, and into eternal torments in hell hereafter?

2. *The heynouſneſs of this ſin appeareth from the manifold threatnings in Gods word againſt it*, 1 Cor. 6. 9, 10. *Be not deceived, neither Fornicators, nor Adulterers, nor Effeminate*, &c. *ſhall inherit the Kingdom of God.* As if he had ſaid, I know many of you are apt to flatter your ſelves with a conceit, that God who is the Father of mercy, will not be ſo ſevere, as for this ſin, which is ſo natural, to caſt you into hell, or ſhut you out of Heaven. But, ſaith he,

Deceive

Deceive not your ſelves, neither Fornicators, nor Adulterers, nor effeminate ſhall inherit the Kingdom of God, that is, except they truly repent, and leave off thoſe ſins. And Eph. 5. 5. *This ye know, that no Whore-monger, nor unclean perſon, hath any inheritance in the Kingdom of Chriſt, and of God. Mortifie therefore your members which are upon the earth, Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, for which things ſake the wrath of God cometh upon the Children of diſobedience*, Col. 3. 5, 6. Where the Apoſtle aſſures us that men living and continuing impenitently in filthineſs and uncleanneſs, ſhall not eſcape the wrath of God, whoſe wrath is a conſuming fire, which ſhall burn to the bottom of Hell. And Heb. 13. 4. *Marriage is honourable in all, and the bed undefiled, but Whore-mongers, and Adulterers God will Judge.* And *Rev.* 21. 8. It is ſaid, *Whoremongers and Adulterers ſhall have their part in the lake which burneth with fire and brimſtone.* Thus you ſee how ſoarly this ſin is threatned in the Word of God.

3. *The Judgements God hath executed upon men for this ſin of uncleanneſs, ſhew the heynouſneſs thereof.* For this ſin the Lord brought a flood of water upon the old world, *Gen.* 6. 2, 3. For this ſin the Lord reigned Fire and Brimſtone upon *Sodom* and *Gomorrah*, Gen. 19. 5, 24. God ſaw it meet that they who burned with the fire of Luſt, ſhould be conſumed with the fire of Vengeance. We read this ſin cut

off

off three and twenty thouſand of the *Iſraelites* in one day, 1 Cor. 10. 8. *Neither let us commit Fornication, as ſome of them committed, and fell in one day three and twenty thouſand.* As there is no reſolved ſinner, but God follows him with his Judgements: So he follows Whoremongers and Adulterers with ſtrange puniſhments. Witneſs that ſtrange, loathſome diſeaſe ſo common amongſt them, which was not heard of till theſe latter Ages.

O young man, let the many threatnings in Gods word, and the various judgements he hath executed upon Whoremongers, and Adulterers, make thee afraid, and turn this filthy pleaſure into a dread, and terrour to thee. *Come not near the houſe of the ſtrange Woman, remember that the dead are there, and that her gueſts are in the depths of Hell*, Prov. 9. 18.

4. *There is no ſin that is ſo directly oppoſite to holineſs, and to the holy Spirit of God as this.* Nor any ſin that makes us ſo like the Devil, who is often in the Evangeliſts called the *unclean Spirit*, Matth. 10. 1. and 12. 43. Both becauſe he very much delighteth in uncleanneſs, and likewiſe maketh it his chief deſign to entice and draw men thereunto.

III. The danger of this ſin appeareth from the ſad effects and conſequents of it, ſome whereof are theſe,

1. *It bringeth judgements on the body*, deſtroying its health and ſtrength, filling it with rottenneſs, it is the ſeminary of many incurable diſeaſes.

diſeaſes. For the flame of Luſt conſumeth the Vital moiſture, and the unnatural fire of burning Concupiſcence extinguiſheth the natural heat, which two are the Fountain of Life and Strength. An Incontinent perſon is the ſink of all Corruption, a bagg of Filth and Rottenneſs, and hath more diſeaſed attending him, than an Hoſpital. For the righteous God hath appointed, that they who ſow to the fleſh, ſhould of the fleſh reap a plentiful Harveſt of Corruption.

2. *As it cauſeth a Corruption in the body, ſo likewiſe a Conſumption in the goods and eſtate of a man. Who ſo keepeth company with Harlots, ſpendeth his Subſtance*, Prov. 29. 3. *Luſt not therefore*, ſaith Solomon, *after a ſtrange woman in thine heart, for by means of a whoriſh woman a man is brought to a piece of bread*, Prov. 6. 26. Thus it was with the *Prodigal*, who no ſooner fell into the company of Harlots, but preſently conſumed, and waſted all his ſubſtance, and was reduced to ſuch exſtream Poverty, that his deſire was but to be fellow-Commoner with the Swine, (of all Creatures the moſt naſty and filthy) that he might fill his belly with their husks. Wantonneſs is uſually accompanied with want, partly becauſe it is a ſin, which bringeth the curſe of God upon a mans eſtate: and partly becauſe it is many wayes a coſtly ſin, much being ſpent in feaſting and Revelling, beſides gifts and rewards. When *Lais* that famous Curtizan of *Corinth* asked *Demoſthenes* a great

great ſumm of money to lye with her one night, he anſwered her wiſely, *that he would not buy repentance at ſo dear a rate.*

3. *As this ſin bringeth a Conſumption on the body and goods, ſo likewiſe doth it bring a rotten reputation on the name, and a reproach never to be done away.* For be his proper name what it will, a *Whore-maſter* will be his common name, Prov. 6. 33. *Whoſo committeth Adultery, lacketh underſtanding, a wound and diſhonour ſhall he get,* that is, He ſhall be wounded in his name and credit; *and his reproach ſhall not be wiped away,* that is, the diſgrace which he hath brought upon himſelf by his filthineſs, and uncleanneſs ſhall abide upon him. Though the wound may be cured by repentance, and the pouring into it the precious balm of Chriſt's blood, yet the ſcarr in his name and reputation will remain.

4. *It brings deſtruction on a mans ſoul, hurrying it into eternal torments, in Hell*; the fire of Luſt is fuel for the fire of Hell. *He that committeth Adultery with a woman, deſtroyeth his own ſoul,* ſaith the Wiſe man, *Prov.* 6. 22. that is, caſteth himſelf headlong both body and ſoul into that lake which burneth with fire and brimſtone. Sinner, that fire below, as hot as 'tis, would if it be well conſidered, be a cooler to this fire of Luſt. When thou feeleſt Luſt burn within thee, then think of everlaſting burnings.

O young man, doſt thou love thy ſelf, or any thing that thou haſt? Doſt thou love thy body?

abſtain

abſtain then from Fornication, and uncleanneſs, whereby thou ſinneſt againſt thine own body, and bringeſt a Conſumption and Rottenneſs upon it. Doſt thou love thy goods? then flee Fornication, which is like to leave thee a beggar. Doſt thou love thy credit? abſtain, for it is a diſhonourable ſin, and will mark thee for one of the fools in Iſrael, and cauſe thy name to rot and ſtink above ground. Laſtly, doſt thou love thy ſoul? abſtain, for that it's carrying down to the depth of hell.

IV. *For the Remedies againſt this ſin*, the Scripture affordeth many, I ſhall hint ſome of the moſt principal.

1. *Reſiſt thoſe wanton and unclean thoughts, which do either ariſe from thine own wicked heart, or are caſt in by Satan.* Do not revolve them in thy mind, nor ſuffer them to lodge within thee, but with deteſtation preſently reject them, and caſt them away. If thou canſt not prevent them in their conception, let it be thy care to deſtroy them in their birth, that ſo they may prove abortive. If thou ſuffer them to live, they will receive growth, and ſtrength to thine utter perdition. Who having fire caſt into his boſome, will not ſo ſoon as he diſcerneth it, caſt it out? Quench theſe ſparks at their firſt kindling, leſt they break out into ſuch a flame, which will not be quenched.

2. *Be very watchful as over thy outward ſenſes, ſo eſpecially over thine eyes, which are the doors and windows of the ſoul to let in Luſt.* Hereupon

Job

Job though an holy man, and in Years, durſt not truſt his eyes without a guard, but ingaged himſelf by ſolemn Promiſe and Covenant not to ſtand gazing on the beauty of a woman, *Job* 31. 1. *Alexander* refuſed ſo much as to ſee *Darius* his wife, a Lady of incomparable beauty, fearing leſt he who had Conquered the Husband, ſhould be overcome by the Wife. Upon this ground it ſeems *Zeleucus* impoſed that Law upon the *Locrenſes*, that the Adulterers eyes ſhould be pulled out, becauſe ſin entred in at thoſe Caſements, therefore he would ſtop up the Windows.

Hearken, O young man, hearken to that advice which we find given, *Eccleſiaſticus* 9. 8. *Turn away thine eyes from beholding a beautiful woman, and look not upon anothers Beauty, for many have thereby periſhed.*

3. *Poſſeſs thy ſoul with a ſerious conſideration of Gods all-ſeeing preſence about thee, whereſoever thou art.* It is the very Argument which *Solomon* uſeth to diſſwade the wanton young man from his filthy courſe of life, Prov. 5. 20, 21. *Why wilt thou my Son, be raviſhed with a ſtrange woman, and embrace the boſome of a ſtranger? For the wayes of man are before the eyes of the Lord, and he pondereth all his goings.* Though the unclean perſon commit this ſin never ſo ſecretly, that will avail him little. It was the fear of God, ariſing from the conſideration of his all-ſeeing preſence, that kept *Joſeph* from hearkening to the Adulterous ſollicitations of his

his Miſtris. *How can I*, ſaith he, *do this great wickedneſs, and ſin againſt God?* Gen. 39. 9. Art thou out of fear of being eſpied or diſcovered by the eye of man, yet conſider the All-ſeeing eye is upon thee.

4. *Shun all means, occaſions, and provocations unto Luſt and Uncleanneſs.* He that will ſhun any ſin, muſt avoid the occaſions thereof, elſe he will tempt God to give him up thereunto. The occaſions and provocations of Luſt are divers.

1. *Fulneſs of Bread, and Drink, eating to gluttony, and drinking to drunkenneſs.* As Temperance is the beſt preſerver of Chaſtity: So intemperance in Eating and Drinking is the nurſe of Uncleanneſs, the Oyle wherewith the flame thereof is kindled and increaſed, Jer. 5. 7, 8. *They were as fed Horſes in the Morning, every one Neighed after his neighbours Wife:* Implying that when men are fed to the full, like pampered Horſes, they will Neigh after their neighbours Wives. But take away the fuel, and the fire of Luſt will ſoon go out. Whereupon *Lycurgus* to prevent all Filthineſs and Uncleanneſs in *Sparta*, prohibited all Feaſts, and Banquetings by a Law: for he knew that Gluttony and Drunkenneſs were the Mothers of Wantonneſs, and Voluptuouſneſs.

2. *Filthy and obſcene talk is another occaſion, and incentive of Luſt.* For as the Apoſtle ſpeaketh, 1 Cor. 15. 23. *Evil communications corrupt good manners.* Many, I know, take too

much liberty to themſelves herein, and make nothing of it, but do flatter themſelves with a conceit of the purity of their hearts. But let ſuch know that filthy and unclean words do argue a filthy, and unclean mind. Obſcene words being but the excrements, and overflowings of a carnal and corrupt heart: for *out of the abundance of the heart the mouth ſpeaketh.* Thy ſtinking breath ſmells of a foul ſtomach.

3. *Laſcivious Pictures, wherewith too many do adorn, or rather diſgrace their houſes.* For what are they indeed but dumb Orators to perſwade to Luſt? and lively Preſidents out of which a wanton heart will eaſily take out a pattern of Uncleanneſs for its own imitation? They are worſe than obſcene words, becauſe they vaniſh and are gone: whereas laſcivious Pictures do abide and infect many, one after another. For it is found by experience that wanton objects do ingender wanton fancies, and imaginations, which tend to filthy and unclean actions. Beware therefore, O young man, of gazing on Laſcivious pictures: rather turn away thine eyes from beholding inticing and bewitching vanities.

4. *Stage-playes.* Many of which are ſtuffed with filthy and obſcene ſpeeches, and ſet forth with many laſcivious geſtures, by which they are very apt to infect the mind with effeminate Luſt, and diſpoſe the heart for unclean and filthy actions. The Stage is a decoy for the Stews.

5. *Undecent,*

5. *Undecent, and gariſh attire.* Men and Womens ſtrange Apparel doth oft ſtir up Luſt both in themſelves, and others alſo; eſpecially when ſuch parts as ought to be covered are left naked. In *Prov.* 7. 10. A Strumpet is ſet forth to allure others by her Apparel. *Æſop* ſaid wittily to a Gallant wantonly attired, *That if he did it to pleaſe men, he was but a fool, for no wiſe man would account the better of him. And if he did it to pleaſe women, he was but a knave, and meant unchaſtly.*

Theſe are the ordinary occaſions of Luſt, and provocations thereunto, which ought carefully to be ſhunned and avoided.

5. *Another Remedy againſt fleſhly Luſts, is to buſie thy ſelf diligently in thy calling.* By this means the body of man is exerciſed, and his mind imployed, and ſo kept from idleneſs, which is a great cauſe of Luſt. Idleneſs is noted to be one of the cauſes of *Sodoms* Uncleanneſs, *Ezek.* 16. 49. This alſo is noted to be the cauſe of *Davids* committing Adultery, 2 *Sam.* 11. 2, 3, 4. when men are idle, they have no buſineſs but to ſin: but when men are buſie in their Calling, then they have no leiſure to ſin.

6. *Flee unto God by earneſt and hearty Prayer for power and ſtrength againſt the power of thy Luſts and Corruptions.* Beg of him that he would be pleaſed to caſt the unclean ſpirit out of thee, and endue thee with his holy ſpirit, which may enable thee to fight againſt the fleſh,

and to mortifie and ſubdue all ſinfull Luſts, all inordinate affections, and evil-concupiſcence. This was the remedy which *Paul* uſed in this very caſe, when he felt *the thorn in his fleſh*, which ſome Divines interpret to be *luſtful motions ſtirring in him: for this*, ſaith he, *I beſought the Lord thrice*, 2 Cor. 12. 8. and though he was not thereupon wholy delivered from them, yet he found Grace ſufficient for his ſupport, ſo that he was not overcome by them.

7. If theſe means prevail not, *uſe the benefit of lawful Marriage. To avoid Fornication, let every man have his own Wife, and let every Woman have her own Husband*, 1 Cor. 7. 2. And verſ. 9. *Such as cannot contain themſelves, let them Marry: for it is better to Marry than to burn.* Many there are who give Satan too great advantage againſt themſelves, by neglecting this remedy of Marriage. The Popes forbidding Prieſts to Marry, though they have not the gift of Continency, hath been the cauſe of moſt abominable uncleanneſſes amongſt them.

CHAP.

CHAP. XV.

Of Prophane and raſh Swearing, *which is another Vice whereunto Young men are addicted.*

IV. *Another Vice whereunto young men are addicted, is Prophane and raſh ſwearing*, which our Saviour expreſly forbiddeth, Matth. 5. 34. *Swear not at all*, that is, not in your ordinary communication: *But let your communication be yea, yea, nay, nay, for whatſoever is more than theſe, cometh of evil*, that is, the Devil, that evil one, *verſ.* 37.

This vain ſwearing is a Vice which ill becometh any, much more thoſe who make a Profeſſion of Chriſtianity: for a Chriſtians ſpeech ſhould be ſeaſoned with Grace, and not with prophane Oaths: it ſhould be ſavoury, miniſtring Grace to the hearers, and not unſavoury, miniſtring nothing but ſin, or ſcandal.

Swearing in ordinary diſcourſe is an undoubted evidence of a Prophane perſon, who maketh no Conſcience of any ſin: for what ſin will he forbear, who will not forbear this unprofitable ſin of Swearing? whereas other ſins have their ſeveral baits and temptations to allure men thereunto: ſome the bait of profit, ſome of honour, ſome of pleaſure. This ſin of ſwearing hath neither of them. It brings no

profit at all, but great loſs, even the loſs of Gods favour, and the loſs of a good Conſcience. Neither doth it yield any pleaſure and delight, unleſs a man ſhould, (like the Devil himſelf) take a helliſh pleaſure in acting ſin, and wickedneſs. And what credit doth it procure, unleſs amongſt ſuch debauched ones whoſe applauſe is a reproach? Therefore I may with confidence affirm, *that he who maketh no Conſcience of Swearing, which hath no worldly advantage to induce thereunto, will make leſs Conſcience of other ſins, which have ſtronger temptations, and feed the ſinner with expectations of advantage from them.*

O young man, let me prevail with thee deeply to abhorr, and watch diligently againſt this wicked, and moſt unreaſonable practice. Remember the account thou muſt make at the dreadful day. An account muſt be given *of every idle word*, much more *of every vain and bloody Oath.* If they ſhall not eſcape unpuniſhed who have ſpoken idly, and vainly, how fearful ſhall their condemnation be, who in their ordinary Diſcourſe have moſt impiouſly, and prophanely abuſed the name of the moſt great, and holy God?

I know there are ſeveral vain excuſes common in the mouths of men for this ſin, which if they be weighed in the Ballance of the Sanctuary, will be found very light.

I. Some excuſe themſelves, that they uſe only ſmall, and little Oaths, as *faith*, and *troth*,

forbearing

forbearing great Oathes, *as to ſwear by the name of God*, &c.

A. 1. *Little Oaths are ſins.* Our Saviour hath expreſly forbidden all kind of Oathes, ſaying *ſwear not at all*, Matth. 5. 34. ſuppoſe that to ſwear by Faith and Troth be not ſo heynous a ſin, as to ſwear by the name of God, yet it is a ſin, ſeeing Chriſt himſelf hath forbidden, and condemned it.

2. *Little Oathes are great ſins. God will not hold ſuch guiltleſs.* To be held guilty before God notes two things,

1. *To be under a merit of everlaſting wrath.* By the little Oathes thou deſerveſt the wrath of the great God.

2. *Guilt notes an obligation to wrath.* Theſe Oaths are bonds by which thou art bound over to the Judgement of the great day: and when there it ſhall be demanded, *Guilty, or not Guilty?* theſe only will prove thee guilty.

3. *Little Oathes are leading ſins.* As he that accuſtometh himſelf to pilfer ſmall things, by the juſt judgement of God, will at length fall to ſteal greater things, from a pinn to a penny, from a penny to a pound. So he that accuſtometh himſelf to theſe ſmaller Oathes, by the juſt judgement of God, will at length fall to ſwear moſt horrid, and helliſh Oathes, and ſtick at none.

II. Some excuſe themſelves by ſaying, they ſhall not be believed, except they Swear, and ſecond their words with an Oath.

A. *Thou wilt rather be leſs believed for thine Oath.* Certainly every honeſt man will be jealous and ſuſpitious of the truth of that mans words who hath ſeconded them with an Oath: becauſe he who maketh no Conſcience of an Oath, will make as little Conſcience of a lye; he that maketh no Conſcience of diſhonouring God, by taking his name in vain, will make little conſcience of deceiving his Neighbour, by telling him a lye.

III. Some alledge that Oathes are a grace to their ſpeech.

A. 1. *Juſt ſuch a grace as a Bliſter, or Carbuncle is to the face.*

2. *That Grace and Credit is dear bought, that is gained by pawning their ſouls to the Devil.*

IV. Some excuſe themſelves by ſaying, they utterly deteſt Swearing, but they have ſo long accuſtomed themſelves thereunto, that they know not how to leave it.

A. In pleading long cuſtome, thou doſt not at all excuſe, but the more accuſe thy ſelf. For it is as if the Thief ſhould plead at the Barr; that he had been ſo long accuſtomed to pilfring and ſtealing, that he could not now leave it. Would the Judge take this excuſe for good, or rather the ſooner condemn him, as more juſtly deſerving to be hanged. If cuſtome will not excuſe the Thief for his Stealing, nor the Adulterer for his Whoring, how ſhall it excuſe the Swearer for his Swearing? For every ſin by how

how much the more Common, and Cuſtomable, by ſo much the more heynous and deteſtable. If once to ſwear vainly be a ſin, than is cuſtomary Swearing a crying ſin, and muſt needs incurr the higher condemnation. Know therefore,

1. That an evil cuſtome is better broken than kept.

2. Such an evil cuſtome as this, though it be hard, yet 'tis neceſſary to be broken: ſay not any more, thou canſt not leave it, thou muſt leave it, or dye: thou muſt break this cuſtome, or it will break thy back, and undoe thee for ever.

To help ſuch as have long accuſtomed themſelves to Swearing in their ordinary Diſcourſe, I ſhall give them theſe few Directions,

1. *Believe thy preſent condition to be very ſad, and dangerous, ſo long as thou liveſt in this ſin.* What hope of ſalvation canſt thou have without true and unfeigned repentance?

2. *Keep a narrow watch over thy tongue, that thou maiſt not offend in this kind any more.* And if thou haſt been ſo long accuſtomed to it, that thou even deſpaireſt of leaving it off at once, labour to leave it by degrees. Reſolve whatſoever occaſion is offered, to keep ſuch a narrow watch over thy tongue, that (with the aſſiſtance of Gods Grace) thou wilt not ſwear for the ſpace of an whole day. And when thou haſt got ſo far the Victory over thy former evil cuſtome, then take a longer, and a longer time: and ſo at length by the aſſiſtance

of

of Gods Grace, thou wilt quite forget thine old and wicked cuſtome.

3. *Break this old and evil cuſtome, by taking up a new and better:* accuſtome thy ſelf to ſerious and ſavoury diſcourſe: let thy ſpeech be full of grace, and then it will be empty of Oathes.

4. *Seriouſly lay to heart thoſe Judgements that from time to time have been executed on ſwearers, which have been many and grievous.* Some dying with flaming heat in their mouths, as though the fire of Hell were there already kindled. Others dying with ſwoln tongues, and diſtorted mouths, God ſhewing the foulneſs of their ſin by the ſtrangeneſs of the puniſhment.

I have read of a Young man, who was a common Swearer, upon every light occaſion taking the name of God in vain; which ſo far provoked the Lord againſt him, as that he ſent ſuch a Canker into his mouth, as eat out his Tongue, the very inſtrument wherewith he had ſo abuſed the name of God. I have likewiſe met in divers Authors the relation of a young Gentleman of *Cornwall*, who being in the company of other Gentlemen, ſwore moſt dreadfully, for which being reproved by ſome in the company, he ſwore more and more. At length as they were going over a Bridge in their journey, which went over an arm of the Sea, this ſwearer ſo ſpurred his Horſe, as he ſprang clean over the Bridge with the man on his

his back, who as he was going cryed, *horſe and man and all to the Devil.*

Such remarks of the Divine vengeance thou maiſt fall under here; but O what remains to be look'd for hereafter? Theſe Oaths which now vaniſh with the ſpeaking, and fly into the wind, will all meet thee in the belly of hell, and there thoſe darts which thou haſt thrown up againſt Heaven, will all be fired, and ſtick in thy heart for ever.

O Young man, conſider therefore what folly and madneſs it is for thee to hazard thy body, and expoſe thy ſoul (which is of more worth unto thee than ten thouſand Worlds) to the ſuffering of all theſe fearful puniſhments, both in this life, and the life to come for juſt nothing, for a vain and unprofitable ſin, which bringeth good neither to ſoul, or body.

CHAP. XVI.

Of Lying, *which is another Vice whereunto Young men are addicted.*

VI. ANother Vice whereunto Young men are addicted is *Lying*, which doth uſually accompany *ſwearing*; Therefore *Hoſ.* 4. 2. We find *ſwearing* and *lying* yoaked together. Common Swearers, I know, do ordinarily twit thoſe who make Conſcience of an Oath, *that though they will not ſwear, yet they can lye.* But ſure

we

we are, that they who make no Conſcience of an Oath, will make leſs Conſcience of a lye: they who make no bones of diſhonouring God by taking his name in vain, will make no bones of deceiving their Neighbour by a Lye.

In the opening this Vice, I ſhall ſhew you,

1. *What a Lye is.*
2. *What be the kinds and ſorts of Lyes.*
3. *The greatneſs and heynouſneſs of the ſin.*
4. *Some Motives and Arguments againſt it.*

I. For the firſt, *A Lye is a deceitful expreſſion of ones mind againſt his mind.* Or, *It is a ſpeaking an untruth wittingly and willingly, with a purpoſe to deceive.*

II. For the ſorts or kindes of Lyes, They are commonly three, *viz.* An *Officious.* A *Sporting.* And a *Pernicious Lye.*

An *Officious* Lye, is that which is intended to prevent ſome danger, or procure ſome good either to our ſelves, or neighbour. Many of theſe are mentioned in Scripture, as the *Midwives of Ægypts* Lye, *Exod.* 1. 19. *Rahabs* Lye, *Joſh.* 2. 4. *Michals* Lye, 1 *Sam.* 19. 14.

A *Sporting* Lye, or a Lye in jeſt, is that which is made meerly to make one merry, to paſs away time, with the like; ſuch are old Wives tales of *Robbin-hood*, *Fortunatus*, and the like.

A *Pernitious* Lye, is that which is made for ſome evil, hurtful, and dangerous intent againſt our Neighbour.

Q. Are all theſe kind of Lyes ſinful?

A. Yea.

1. For

1. For the laſt none can doubt. It's a ſin againſt truth in the general nature of it. And a ſin againſt love and mercy in the end and intent thereof.

2. For the ſecond, namely *a Sporting Lye*, no great doubt is made, for to ſay the leaſt of it, Beſides that it is a ſin againſt truth, it is alſo an unwarrantable, and an idle miſpending of precious time, which ought rather to be redeemed.

3. For the third, namely an *Officious Lye*, though ſome make doubt thereof, yet it appears to be ſinful, and unlawfull.

1. The Scripture maketh no difference or diſtinction of a Lye when it condemns it: but indefinitely, and generally forbids, and condemns *all manner of Lying*, therefore the *Officious* Lye is a ſin.

2. That which is committed againſt God, though it make never ſo much for man, is ſin. But every Lye is committed againſt him; for in every thing we do, we have to deal with God, and muſt approve all our actions to him; therefore before him to ſay any thing with our Tongue, which in our Conſciences we know to be otherwiſe, is to ſin againſt God, who is a God of truth.

3. Men may not Lye for God, much leſs for a man, Iſa. 61. 8. *I hate Robbery for Burnt-Offering*; and he that hates to be ſerved by Theft, does as much hate to be ſerved by a Lye.

Obj.

Obj. Many Saints, and holy ſervants of God have uſed this Officious Lye, as *Rebecca*, and *Jacob*, Gen. 27. 18, 19. *Abraham*, Gen. 20. 2.

A. *The beſt have their ſins, and we are to follow their Vertues, and to fear their faults.* Their faults were never recorded for our *imitation*, but for our *Caution*.

Obj. Yea, but God commended and rewarded many for their Officious Lye.

A. *It is not ſo. God never commended, nor rewarded any for their Lye.* Indeed many did excellent works by this means, (which had yet been better had they not uſed a Lye) as *Rahab*, the *Ægyptian Midwives*, and others. In their works they gave great teſtimony of their faith, though in their Lye of their frailty. Now it was their faith which God commended, and the things they did, not the manner of doing them, for therein they failed, and God was merciful to them. So much for the ſeveral kinds of Lyes.

III. For the third particular, namely *The greatneſs and heynouſneſs of this ſin of Lying.* Surely of ſins that are lightly accounted of in the World, and commonly committed, it's one of the moſt heynous, which appeareth.

1. *In that it is ſo full of infamy, that ſuch as make no Conſcience of any ſin, yet cannot endure to be charged with a Lye.*

2. *It tends to the utter overthrow of humane Society.* For what comfortable Society, or commerce can there be, where men regard not what

what they ſay? How ſhall a man know what to look for, or what to truſt to, unleſs men ſpeak the truth one to another? He that uſes to Lye, how can he be believed when he ſpeaks truth?

3. *Lyars in Scripture are reckoned amongſt Murtherers, Idolaters, and other heynous ſinners, whoſe lot and portion, without true and unfeyned Repentance, will be hell-fire to all eternity,* Rev. 21. 8. *But the Fearful and Unbelievers, and Murtherers, and Whore-mongers, and Sorcerers, and Idolaters, and all Lyars, ſhall have their part in the Lake which burneth with fire and brimſtone.*

4. *The heynouſneſs of Lying appeareth, in that it is a ſin againſt knowledge and Conſcience.* It cannot be committed ignorantly, but againſt knowledge, and conſequently againſt Conſcience, if it be not paſt feeling.

5. *The heynouſneſs of this ſin appears in that it is ordinarily an aggravation of other ſins.* It is often made uſe of as a covering for ſin. When men are faulty, a Lye muſt be contrived to conceal the matter. *Thy Servant went no whither,* ſaid *Gehazi,* when he had been taking a Bribe. Let his Leproſie ſpeak what advantage his Lye got him.

Dare to be true, nothing can need a Lye.
A Fault that needs it moſt, grows two thereby.
Herbert's Divine Poem.

O Young men, I appeal to your Conſciences, whether

whether you have not many wayes made your ſelves guilty of this moſt heynous, and odious ſin of Lying, but eſpecially in your buying, ſelling, and trading. Have you not oft-times ſaid in ſelling your commodities, *It is good, yea very good, and no better to be had for money*, when you know it is naught? Have you not often ſaid, *That ſuch a commodity ſtood you in ſo much*, whenas indeed it coſt you far leſs? and *that you were offered ſuch and ſuch a price for the ſame*, whenas in truth it was not ſo?

Motives or *Arguments* againſt the ſin of Lying.

1. *It is as expreſly againſt the letter of the Law as any other ſin.* Read Lev. 19. 11. *Ye ſhall not ſteal, neither deal falſly, neither lye one to another.* And Col. 3. 9. *Lye not one to another.*

2. *Lying is a mark of the Devils Children*, Joh. 8. 44. *Ye are of your Father the Devil—— he abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lye, he ſpeaketh of his own, for he is a Lyar and the Father of it.* God is a God of truth, and his Children are *Children that will not Lye*, Iſa. 63. 8. Satan is ſaid, Act. 5. 3. *To fill the heart to Lye. Why hath Satan filled thine heart to Lye to the Holy Ghoſt?*

Speak Lyar, when thou ſpeakeſt a Lye, whoſe Language is this? 'tis the *Devils Mother-tongue:* whenever thou haſt a Lye in thy mouth, 'tis a ſign the Devil is in thine heart. But whoſe Child art thou the while? none of Gods, he is the God of truth: 'tis ſure thou art the Devils Child,

Child, for he is a Lyar, and the Father of it. O Friend, is it nothing to be the Devils Child? and to have thine own tongue proclaiming it? It will not be long, if thou uſe this trade, ere thou be carryed down to thy Fathers houſe, the place of Lyars, *Rev.* 21. 8.

3. *Conſider the reward of a Lyar even among men, which is not to be believed, when he ſpeaks the truth.* Common experience ſheweth, that one being once found in a Lye, is hardly after believed, but is ſcorned as a man of no credit.

4. *As this ſin is hateful in it ſelf unto God, ſo it makes the practiſers thereof to be odious and abominable unto him.* Prov. 6. 16. *Theſe things doth the Lord hate, yea, they are abomination unto him, A proud look, a lying tongue,* &c. Though God hates and abhors all ſin, yet ſome are more abominable unto him than others, amongſt which *Lying* is one. And Prov. 12. 22. *Lying lips are abomination to the Lord.*

O Young men, how ſhould the conſideration of theſe things effectually prevail with you, to keep a ſtrict watch over your ſelves, that you break not forth into this ſin of *Lying*, but as the Apoſtle exhorteth, Eph. 4. 25. *Putting away lying, ſpeak every man truth with his Neighbour.*

Obj. Some object, and ſay, There is no living, or at leaſt, no thriving, without lying. To tye our ſelves alwayes to ſpeak the truth, muſt needs be a great hinderance to our profit.

A. *That profit thou getteſt by lying, will be*

little profitable unto thee. For thereby thou ſelleſt thy ſoul unto the Devil; and that is a miſerable bargain, where the ſoul is given in to boot for ſome trifling gain, which cannot be ranſomed with the whole world. Men commonly think that that gain is ſweet, and comes eaſily in, that is gotten by lying. But alas, what ſweetneſs, or comfort can there be in that gain, that brings Gods curſe with it? Will thy gain (if it were the gaining of the whole World) be able to countervail the loſs of Gods favour, and thine own ſalvation?

O Young man, think on theſe things. And whatever thy Trade be, have nothing to do with the trade of lying. Now that thou art ſetting up thy trade, let not Lying, (which hath a great ſtock going in almoſt every Trade) have any thing in thine. Reſolve to be true and honeſt: content thy ſelf with righteous gains. But if thou wilt yet be a Lyar, never henceforth count, that God, but the Devil, is thy Father: and know, that though thou lye unto men, yet God will not lye unto thee; he that is true in his promiſes, will be true in his threatnings. God hath ſaid, *Lyars ſhall be ſhut out of his Kingdom, and ſhut up in the lake of fire:* God will not lye unto thee. If this be thy practice, hell will be thy place, and thy portion, as ſure as God is true.

CHAP.

CHAP. XVII.

Of Backbiting *or* Tale-bearing, *which is another Vice whereunto Young men are addicted.*

VII. ANother ſin whereunto Youth is ſubject, is *Backbiting*, or *Tale-bearing*, which is, *A malicious defaming of a man behind his back*, an *Uncharitable blazing abroad his failings and infirmities*. This we find expreſly forbidden by God in his Word, Lev. 19. 16. *Thou ſhalt not go up and down as a Tale-bearer among thy People*, publiſhing thoſe faults of theirs, which ought rather to be concealed. The word in the Original ſignifieth a walking about with Tales, as it were a *Pedler* with wares. For as the *Pedler* having gathered up ſeveral Wares from ſeveral perſons, carryeth them up and down from one place to another, and is ready to open his Pack in every place where he comes: In like manner, *Backbiters*, and *Tale-bearers*, having gathered up an evil pack, the Rags and Scabs, the ſores and faults of Gods People from ſeveral perſons, carry them up and down from houſe to houſe, and there uncover, and vend them; not taking any notice mean while of their Vertues and good deeds, though they are far more than their failings. In which reſpect they may not unfitly be reſembled to the *Beetle* or *Horſe-fly*, which when it flyeth

into a field full of ſweet flowers, if there be but a little filthy dung in it, will be ſure to light upon that, paſſing over the ſweet flowers. Thus is the *Tale-bearer* apt to paſs by all the good things that are in profeſſors; but their ſlips and infirmities he gladly obſerves and with delight can ſpeak of them. But as our Saviour ſpeaketh, Matth. 7. 3. *Why beholdeſt thou the mote that is in thy Brothers eye?* why art thou ſo curious an obſerver of his ſmalleſt infirmities? think on thine own Beam, the greater evils which thou maiſt find in thy ſelf, and this would ſilence thy reproaches of thy brother.

Surely if the Lord ſhould ſo narrowly pry into all the faults of his ſervants, as we, who are fellow-ſervants, do into the infirmities of one another, who were able to abide it? And ſhould we pry into, and ſo freely publiſh our own naughtineſs, the pride, the follies, the frowardneſs of our own hearts, as we do our Brethrens, what a name ſhould we get us in the world? Let us rather in this ſhew our ſelves the Children of our heavenly Father. As he doth unwillingly ſee the faults of his Children, and paſſeth by many of their tranſgreſſions, *Micah* 7. 18. So let us be loth to ſee or hear of the infirmities of Gods Children, but rather paſs them by, and with the garment of Charity cover their nakedneſs.

I deny not but we may judge the Tree by the fruit: If we ſee a man apparently guilty of lewd,

lewd, ſcandalous ſins, and impenitently continuing in them, we may (leaving his final damnation to the ſearcher of all hearts) judge and cenſure him for the preſent to be in a moſt wretched eſtate. But we ought not to be too critical in obſerving the ſlips and infirmities of our Neighbour, and then without ſufficient reaſon, and with joy and delight to ſpeak of them unto others.

For the preventing whereof I would commend unto you that leſſon which the Heathen *Philoſopher* taught his Schollars, namely, *In the ſeeing or hearing other mens faults to enquire Numquid ego tale?* whether I have done the like? or whether I may not do the ſame, or worſe? For there is in every one of us that Original corruption which containeth in it the ſeeds of all ſins, which would ſpring forth in us as notoriouſly as in others, did not God keep them down either by his renewing or reſtraining grace. By reaſon of this Original corruption, the beſt of us have a diſpoſition to the vileſt ſins. Therefore ſaith the Apoſtle, Gal. 6. 1. *Brethren, if any man be overtaken with a fault, ye which are ſpirtual reſtore ſuch an one in the ſpirit of meekneſs, conſidering thy ſelf, leaſt thou alſo be tempted.* That is, conſidering thine own frailty, how thou maiſt eaſily be overtaken with the ſame, the like, or a greater ſin: therefore deal as mildly and mercifully with him, as thou wouldſt others ſhould deal with thee: or thou maiſt be like to find the ſame meaſure from others, to find

others as ready to cenſure and judge thee, as thou haſt done thy brother; who will have as little care of thy credit, as thou haſt had of his. For it oft falls out by the juſt judgement of God, that they who are laviſh in publiſhing their brothers failings, do find others as forward to ſpeak of, and ſpread their faults. *Do as thou wouldſt be done by.* Wouldſt thou not be evil ſpoken of? ſpeak not evil of others. Wouldſt thou not be made a by-word, and a reproach, and a table talk thy ſelf? let not others be made ſo by thee.

CHAP. XVIII.

Of the well ordering our Thoughts.

HAving ſhewed ſundry Vices whereunto young men are much addicted, that ſo they may carefully avoid the ſame;

I come now to another direction for the leading a godly and gracious life, which is this, *Keep a ſtrict watch over thy ſelf in thoſe things which concern thine own perſon.* For thy help therein obſerve theſe Rules.

1. *Be careful of thy thoughts.* Care of, and about thoughts, is a ſpecial diſcovery of a godly man. Other men do ſeldom any more than waſh the outſide, let what will lodge within them. Or if conſcience ſometimes put them upon a reſtraint of inward paſſions, and luſts, yet when do we find any of them make conſcience of a thought? For

For the better keeping thy thoughts in order, put theſe things in practice.

1. *Give God thy firſt thoughts*, by prepoſſeſſing thine heart at thy firſt awaking with thoughts of his infinite purity, wiſdom, power, mercy, truth, or the like excellencies in him. Thus did *David*, Pſal. 139. 18. *when I awake, I am ſtill with thee*, that is, ſo ſoon as I awake, my thoughts are upon thee, meditating on thy word and works; whereby his heart was exceedingly fenced and guarded both againſt the ſuggeſtion of Satan, and the wicked riſing of his own heart. Holy and ſpiritual thoughts in the Morning will ſo ſeaſon thine heart, that thou maiſt retain the ſavour of ſo good a beginning all the day after.

2. *Do thine utmoſt to keep bad thoughts out of thine heart: but if they have entred in, and got poſſeſſion, ſuffer them not to lodge and continue there, but thruſt them out of doors by head and ſhoulders, ſo ſoon as they appear.* We cannot hinder Birds from flying over our heads, yet may we eaſily prevent their Neſtling there. So the beſt of men cannot alwayes hinder the hovering of worldly, wanton thoughts in their hearts, yet muſt they deny them Harbour there, by a ſpeedy rejecting of them.

3. *Make it thy buſineſs frequently to raiſe, and extract holy and uſeful thoughts, as from all Gods dealing with thee, ſo from what thou ſeeſt or heareſt, yea from all accidents and occurrences.* As the *Philoſophers* Stone is ſaid to turn all

Mettals into gold; ſo by this *heavenly Chymiſtrie* maiſt thou turn all earthly things into ſome ſpiritual advantage, and extract the pure Gold of ſpiritual thoughts from common objects and occurrences.

4. *In regard the ſpirits and thoughts of men are very active, alwayes buſied, if they be not ſet upon good objects, they will be working upon bad, it will be thy wiſdom to get ſuch a treaſure of Divine truths, and Goſpel myſteries, as may furniſh the heart with abundance of matter for holy, and ſpiritual thoughts; and to be much in exerciſing thy ſelf upon them.* Matth. 12. 35. *A good man,* ſaith our Saviour, *out of the good treaſure of his heart bringeth forth good things:* that is, ſendeth out ſuitable emanations for the good and comfort of his own ſoul, as well as others. Mens layings out are according to their layings up. Such as have a ſtock of ſpiritual proviſion, I mean, have treaſured up many precious promiſes, many Goſpel-myſteries, and Scripture-truths in their hearts, will be able to bring forth, as ſavoury diſcourſes in company for the benefit of others, ſo many ſpiritual thoughts when they are alone, for the good and comfort of their own ſouls.

5. *Oft conſider Gods omniſciency, whereby he knoweth not only all our ſecret works, whether good or evil, but alſo the thoughts of our hearts. Thou knoweſt,* ſaith *David, my down-ſitting, and my up-riſing, thou underſtandeſt my thoughts afarr off,* Pſal. 139. 2. There are two things which

God

God is ſaid to know afarr off, the *Pride* of man, and the *thoughts* of man. He hath, it ſeems, a ſevere eye upon each of theſe. He minds our thoughts before they come into our minds: while they are in the *Chaos*, in the confuſed womb of the ſoul, before they are expreſly conceived and formed, God knoweth them: and therefore muſt needs know what we think, when we think.

Surely, O young man, didſt thou ſeriouſly conſider this, thou wouldſt be more fearful of ſinning in ſecret, and more watchful over thy thoughts, not ſuffering any worldly, wanton, or exorbitant thoughts to lodge and harbour in thy breaſt, much more to rule and domineer there.

6. Conſider how God expects to be honoured by our thoughts, as well as by our words and actions; by the workings of the heart, as well as by the way of the life. Holy thoughts are ſomething of the root of an holy life: who knows how much precious fruit may be in a good thought? It's true, if they dye as ſoon as they are born, and bring forth nothing, God will but lightly regard them; but there is great hope that where the grace that is in the heart does put forth into holy thoughts, it will thence ſpring up into holineſs of life.

Therefore, O Young man, forget not daily to render unto God thy *thought-ſervice*, as well as thy *tongue-ſervice*: and the rather, becauſe thou haſt more opportunities for the one, than the other.

other. Thou haſt not alwayes opportunity for outward performances, but thou maiſt when thou pleaſeſt think of God, and the matters of eternity, wherever thou art. What can hinder thee from giving a viſit to Heaven every hour and oftener? Send theſe winged meſſengers up conſtantly, let there be frequent comings, and goings betwixt Heaven and thine heart: let thy meſſengers go up, and they will doubtleſs bring thee down gracious, and comfortable returns. He whoſe eye is much upon God, his eye will affect, and warm, and quicken his heart, and beget upon it the very viſage and image of God, in the view of whoſe face he lives. Theſe good ſpies ſent up in ſearch of the good land above, will return with ſuch cluſters of the precious fruits thereof, as will revive and encourage, and alſo ſtrengthen the heart for that hard ſervice it may be put to in its journey thither. None make ſuch haſte Heaven-ward, and ſuch ſenſible progreſs in their way, as they whoſe eye is continually there.

7. *Whenſoever thou goeſt unto God in Prayer, amongſt other thy ſins, bewail the multitude of vain, worldly, wanton thoughts that lodge in thine heart, and there revel it day and night.* Think it not enough to confeſs the outward acts of ſin, but likewiſe the inward, contemplative wickedneſs, and ſpeculative filthineſs which is in thine heart. For the outward acts of wickedneſs are no more tranſgreſſions of the Law, than the inward thoughts which do beget and produce the outward

outward acts. And ſinful thoughts are the more abominable for that they are the fountain and original of all actual ſins. Such therefore as pleaſe themſelves with this fancy, that they were never guilty of outward acts of uncleanneſs, drunkenneſs, murther, oppreſſion and the like, ſo long as they entertain and harbour inward luſts after thoſe, or any other ſins, and live in contemplative wickedneſs, they ſhall find thoſe to their coſt and woe as dangerous, as the outward groſs acts of wickedneſs and uncleanneſs.

Beſides, we ought to bewail our vain thoughts, becauſe of the number of them, which indeed are numberleſs. Not a moment of our lives but ſwarmes of vain thoughts ariſe in our hearts: ſo that though they may be accounted leſſer ſins in compariſon of outward groſs acts, yet by reaſon of their multitude they may prove as dangerous as they. Many ſands by their multitude may ſink a Ship, as well as a few great Mill-ſtones. So vain, wicked, worldly, wanton thoughts, by reaſon of their number and multitude, may ſink a ſoul to hell, as well as a few outward groſs acts.

Therefore, O Young man, thou haſt cauſe to humble thy ſelf for thy *ſinful thoughts*, as well as for thy *ſinful words* and *actions*. And having confeſſed them unto God, then amongſt thy petitions, let one be for grace to enable thee to keep down all wicked, wanton thoughts; and to give thee his ſanctifying ſpirit, which may ſpiritualize

ſpiritualize thy carnal heart, making it more holy and heavenly, fit to produce heavenly thoughts.

CHAP. XIX.

Of the well-ordering and governing our Words.

II. AS *thy thoughts muſt be well ordered and governed, ſo likewiſe thy words*, which is of ſpecial importance for preſervation both of our outward and inward peace: and wherein conſiſteth much of the truth and reality of our Religion. *For if a man ſeem to be Religious, and bridleth not his tongue*, but breaketh out into bitter and reviling ſpeeches, *that mans Religion is vain*, or to no purpoſe, *Jam.* 1. 26. Though his profeſſion be glorious, yet it will little advantage his ſoul. Therefore *Solomon* adviſeth, next to the keeping our hearts, to keep our tongues, *Prov.* 4. 23, 24. we ought to be the more careful of our tongues:

1. *Becauſe we are very prone to offend therein*, corrupt ſpeaking being the ordinary iſſue of our corrupt nature.

2. Chriſt hath delivered it as a certain truth, *That for every idle word that men ſhall ſpeak, they muſt give account in the day of Judgement.* And that *by our words we ſhall be juſtified, and by our words we ſhall be condemned*, Matth. 12. 36, 37. Becauſe mens words do declare what their

their inward diſpoſition is, therefore by their words are they juſtified or condemned.

Beware therefore, O young man, that thou doſt not vainly, and cauſelelly increaſe thy accounts either by rotten and unſavoury, or by idle and unprofitable diſcourſes. Far be it from thee to uſe this wind of words, as Bellows to kindle againſt thy ſelf the flame of Gods wrath here, and the fire of Hell in the life to come. But rather let it be thy care with the Prophet *David*, *To take heed to thy wayes that thou offend not with thy tongue*, Pſal. 39. 1.

For thy better help therein take theſe few Directions.

1. *Be not too free of thy tongue, but let thy words be few, knowing that in multitude of words there wanteth not ſin; but he that refraineth his lips is wiſe*, Prov. 10. 19. And Prov. 17. 27. *He that hath knowledge ſpareth his words: and a man of underſtanding is of an excellent ſpirit*, knowing when to ſpeak, and when to keep ſilence, and verſ. 28. *Even a fool when he holdeth his peace, is counted wiſe*, becauſe he hath this happineſs, not to diſcover his want of wiſdom. Many a mans folly and ignorance would not appear, could he but keep his own counſel. And the Apoſtle *James* chap. 1. 19. exhorteth to *be ſwift to hear, and ſlow to ſpeak*. To which purpoſe *Nazianzen* well obſerveth, how God hath appointed a double guard to keep in the tongue, namely the *lips*, and *two row of teeth*, that it might be reſtrained

ſtrained from breaking out by this double fence. Be not therefore laviſh in words, but ſparing in thy ſpeech: for ſilence is an excellent vertue, and ſaveth many a mans credit, reputation, and conſcience.

2. *Let your converſe one with another be more fruitful; communicating your experiences, your comforts and ſupports one to another, exhorting one another, and provoking one another to love and good works.* This queſtionleſs is one end of Gods beſtowing his gifts, and graces upon us, that we might impart what we have received to the ſpiritual good and benefit one of another. And hereby ſhall we increaſe and improve our own gifts, and graces: by communicating we increaſe our ſtore. We may warm our own hearts by our endeavours to warm our Brethren.

That your diſcourſes may be the more profitable, have ever in your mind ſome uſeful queſtions to propound to others: but therein be ſure to have reſpect to the abilities, and capacities, and the edifying of your ſelves, or them, to whom you propound your doubts. If they be learned Divines, or experienced Chriſtians, then you may deſire the opening and clearing ſome difficult place of Scripture, or the reſolving ſome caſe of Conſcience, or the explaining ſome hard point in Divinity. If they be your equals in underſtanding, then ſuit your Diſcourſe to their capacities: and let it be your wiſdom to obſerve wherein mens abilities chiefly conſiſt, and

and to apply your ſelves to them accordingly; whereby you will much advantage your ſelves, and give others occaſion to improve thoſe gifts and talents which God hath beſtowed on them.

3. *When others are talking of worldly or common matters, labour to turn the ſtream of their diſcourſes to ſome ſpiritual and ſavoury ſubject, to talk of God, or Chriſt, or Heaven, or of the way and means that lead thereunto.* It is much to be lamented that profeſſing Chriſtians ſhould ſo often meet together to ſo little purpoſe. How is their time generally taken up with diſcourſes of worldly matters, without a word of God, or Heaven! whereas if we are furniſhed with skill and reſolution, to embrace all opportunities which might miniſter matter of digreſſion from worldly to ſpiritual and heavenly diſcourſes, we might make our meetings far more profitable than they are.

4. *Be not over forward either in revealing that which another hath committed to thy truſt, or in revealing thine own ſecrets to another, leſt in the end he proving to be unfaithful, thou be inforced (but too late) to repent thy folly.* That which thou wouldſt not have told to another, tell no body, for if thou canſt not, why ſhouldſt thou think another will conceal what concerns thee?

5. *Let no corrupt communication proceed out of thy mouth*, Eph. 4. 29. *Neither filthineſs, nor fooliſh talking, nor jeſting*, Epheſ. 5. 3, 4. It is better to forbear ſpeaking, than to vent that which is vain, and unprofitable, or worſe than ſilence.

Abſtain

Abſtain therefore from all evil ſpeakings, of which the Apoſtle there mentioneth three kinds.

1. *Obſcene and wanton ſpeeches*, which he calleth filthineſs, and reckoneth amongſt thoſe evil ſpeakings, which he would not have named amongſt Chriſtians. Yet how full of them are the mouths of many young men? who make it their repaſt and reputation to utter wanton ſpeeches, to tell filthy tales, and to ſing Songs of love and lightneſs, full of abominable filthineſs; which plainly ſheweth the pollution and uncleanneſs of their hearts, for *out of the abundance of the heart, the mouth ſpeaketh*, Matth. 13. 34. Obſcene and unchaſt ſpeeches as they ſpring from, ſo they are great provocations to Luſt, *For evil communications corrupt good manners*, 1 Cor. 15. 33. words being as the vent of an unclean heart, and as bellows to blow up its filthy fire into a greater flame.

Know then, O young men, it doth highly concern you in ſpecial, to be watchful over your words in this kind. For of all ſorts of corrupt ſpeeches, this filthy ſpeech is the moſt beaſtly and corrupting. There are others more irkeſome to the ear; as *blaſphemies*, *ſwearing*, *curſing*, and the like: but wanton and laſcivious talk is the moſt enticing: and ſo much the more to be taken heed of, becauſe it's ſomewhat pleaſant and delightſome both to carnal ſpeakers and hearers. Obſerve the Songs that young Men and Maidens have moſt frequently in their mouths, and you ſhall find them to be full of filthineſs.

filthineſs. Is it any wonder then that ſo many fall into divers kind of unclean and beaſtly actions, whenas their words are ſo ſeaſoned, or rather poiſoned with this filthineſs? How can chaſtity be preſerved when ſuch provocations to luſt are continually uſed? *The ſoul of juſt and righteous* Lot *was vexed with the filthy ſpeeches of the Sodomites*, 2 Pet. 2. 7. And how canſt thou think that thou haſt a righteous ſoul in thee, if thou take delight in uttering, or hearing filthy ſpeeches?

2. *Another kind of evil-ſpeaking which the Apoſtle mentioneth is fooliſh talking*, whereby he meaneth vain, and unprofitable diſcourſes of whatſoever cometh into mens heads, which tend to no good purpoſe, but are uſed only to paſs away time. Many, I know, are apt to think, that vain and idle words are not to be reckoned of. But let ſuch remember, that God regiſtreth them all, and will bring them one day to a reckoning for the ſame, before his judgement-ſeat.

O Young man, how doth it then concern thee to be watchful over thy words, and ſpeeches? Oh think not vain and unprofitable diſcourſes to be ſo light as not to be regarded. Conſider to what end God made thy tongue; namely to glorifie him, and edifie thy Brother. Conſider alſo what a precious thing time is (which we ought by all means to redeem) and thou ſhalt find that to pervert the right end of the tongue by babling fooliſh things, and to miſpend ſo

much precious time thereby, is no light or ſmall ſin.

3. *Jeſting*, is the next kind of evil-ſpeaking mentioned by the Apoſtle, *Eph.* 5. 4. whereby he eſpecially meaneth ſuch jeſting as tends to the abuſing of Scripture, or deriding ſuch as fear God, or mocking of our neighbour. The word εὐτραπελία, in the Text, *Ariſtotle* ſets down for a *Vertue*, which the Apoſtle there condemneth for a *Vice*. And truly *jeſting* (eſpecially without great watchfulneſs as to the matter, and meaſure of it) doth very ill become Chriſtians. For,

1. *It's not agreeable to our profeſſion*, which requireth a very grave, and ſerious ſpirit, and behaviour.

2. It's apt to put the heart out of tune, to diſcompoſe it for thoſe weighty and ſpiritual concernments which we have before us, and to diſpoſe us for vanity and frothineſs.

3. It's an occaſion of miſpending much precious time, and of abuſing that gift of wit which God hath given for the good and profit of others, and not for the hurt and diſgrace of any.

Pleaſantneſs of converſe, ſo it be innocent and tending to good, is both allowable and commendable: but that liberty of wit which we intend for a recreation ſhould be but as ſauce to our meat, but little as to the meaſure of it, and profitable as to the end of it, namely to whet the appetite to that which is better.

CHAP.

CHAP. XX.

Of the well ordering our Actions.

III. *AS thy thoughts, and words muſt be well ordered, ſo likewiſe thy actions, and that in the whole courſe of thy life.* This the Apoſtle intendeth, Phil. 1. 27. *Let your converſation be ſuch as becometh the Goſpel of Jeſus Chriſt*, that is, as you have embraced the Goſpel of Chriſt, and made a profeſſion of Religion; ſo ſee that your converſation be ſuitable and anſwerable thereunto: thereby manifeſting the power of the Goſpel in you. Oh how ſad a ſight is it to ſee men making a profeſſion of Religion, inſtead of adorning the ſame with a godly life, diſgracing it, and denying the power thereof in their looſe and carnal converſation! Let ſuch talk what they will of their faith, that they do believe in Jeſus Chriſt, and therefore doubt not their condition is as good as the beſt; yet let them know that that faith will not ſave them, which brings not forth a godly life. *Though faith alone juſtifies, yet faith which is alone, not accompanied with good works, doth not juſtifie, nor ſave. It is a dead faith*, Jam. 2. 20. Wilt thou hope to live by that faith which is dead?

Young men, let it not content you to be *only believing*, but be *doing* Chriſtians: be not *profeſſing only*, but be *living* believers. Haſt thou

Grace? prove that thy Grace is true by this, that thou haſt not received the Grace of God in vain. Let thy love prove thy faith, and thy labours of love prove thy love, and the fruit of thy labours prove that thou haſt not either believed, or laboured in vain. Be a Chriſtian for action; let Religion be not only thy profeſſion, but thy buſineſs. Let it not be the buſineſs of thy Sabbaths, or of thy praying times, but let it be the ordinary buſineſs of thy life; let thy whole courſe evidence that Godlineſs is not an aery, or empty notion, an inſignificant and uſeleſs form or ſhew; but that there is a ſpirit of life, and power in it, which worketh in thee mightily.

That thy actions, and the way of thy life may be according to Godlineſs. I ſhall give thee,

1. Some *general.*
2. Some *particular* Directions.

General Directions are theſe.

1. *Engage thy ſelf deeply in a deſign for Eternity.* Reſolve for Heaven, and the way that leads to it. Be not longer a man for this world, but for the everlaſting Kingdom; and ſtudy out with plainneſs of heart, what is the ſureſt way to the bleſſedneſs to come; and what ever thou findeſt it to be, what ever objections thou meeteſt with againſt it, let that be thy way. Studiouſly conſider how thou maiſt get into that way, and contrive and caſt about how thou maiſt effectually make progreſs in it.

Godlineſs

Godlineſs is the way to bleſſedneſs, and therefore let that be thy great ſtudy, how thou maiſt live godly. Till thou haſt in good earneſt taken up a Godly deſign, thou wilt never do any thing to purpoſe in it. The moſt of men are ſo far from living a godly life, that they have not yet deſigned any ſuch thing. Some good may be done at times by them, but it is only as it falls in their way, by accident rather than upon any ſerious good intent. This God regards not at all, nothing is acceptable to him, no nor like to be profitable to us, but what is done upon deſign, upon this Godly deſign. When the ſeries or courſe of our actions do as the ſeveral links in a chain, all hang together, and draw all one way, then there's like to be ſomething done to purpoſe. When there is only ſome little good ſcattered up and down, here a link of the chain, and there another, but not joyned in a chain together, they will not help us on our way. Let that therefore be your firſt care, take up an heavenly deſign, and therein let all your particular acts of Religion hang together.

2. *Let thy whole life be a proſecuting and ſerving thy godly deſign.* And that thou maiſt the more effectually proſecute it and proſper in it,

1. Let Faith and Love be the Root of thy life, and the ſeveral actions of it.

2. Let the word and will of God be the rule of thy actions.

3. Let the glorifying and enjoying God be the end of them.

1. *Let faith and love be the root of thy actions.*

1. *Let faith be the root of them,* 1 Tim. 1. 5. *The end of the commandment is charity out of a pure heart, and a good Conſcience, and* [*faith unfeigned*] Heb. 11. 6. *without faith it is impoſſible to pleaſe God.* Our perſons muſt be accepted firſt, before our actions, and neither the one nor the other will be accepted without faith in Chriſt, *Heb.* 11. 4.

A Godly life, and a life of Faith are the ſame. A life of Faith hath its Original from above, is fetch'd down from Chriſt, and is maintained and carryed on by a continual ſupply of freſh influences from him, without whom we can do nothing. If thou wilt live Godly, thou muſt look to Chriſt, and lean on Chriſt, and go to Chriſt for all thy ſtrength and motion. A Chriſtian is beholding to Chriſt for every good motion he moves, for every Grace he hath, and for every good duty he doth.

Carnal Profeſſours are beholding only to their Books, or their Teachers, or their acquaintance, or their parts, their underſtanding, their memories, *&c.* Nay it may be to their Fleſh, and their Luſts for all their Religion: they would not pray as they do, nor take ſuch pains to hear as they do, nor profeſs as they do; did not their pride, or their covetouſneſs, or their company prompt and preſs them to it. But the Religion of a ſincere Chriſtian, whatever advantage it may have from Books, or Teachers, or good Society, yet it

ſprings

ſprings and riſes all from Chriſt. That Faith which is their root uniting them to Chriſt, doth alſo as their root, ſuck ſuch ſpirits, and ſap, and ſtrength from Chriſt, and convey it to their ſouls, that they are thereby furniſhed for, and quickened to every good work. Let it be thus with thee, O ſoul, let thy Faith in Chriſt be the root from whence all thy actions, and thy ſtrength for action comes.

2. *Let Love be the root of thy Life.* Let thy duties be the works of faith, and labours of love. *The love of Chriſt conſtraineth us*, 2 Cor. 5. 14. Chriſtians love Chriſt, both his perſon, and holy wayes, and thence 'tis they follow him ſo faſt. They love to be holy, and therefore follow Holineſs: they love to pray, and love to hear, and love to labour for Chriſt, and to watch with Chriſt, and walk with him, and therefore 'tis they live a Praying, Hearing, Labouring, Watchful life. Love quickens them to duty, and love ſweetens every duty. Young man, thou wilt never bear through the hard ſervices, and great ſeverities of a godly life; thou wilt never hold out in that conſtant care, labour, watchfulneſs, ſelf-denyal, which Religion will put thee upon, unleſs thy love to Chriſt do quicken thee on, and ſweeten all to thee.

Carnal Profeſſours whatever they do, they do all for fear, or from force or faſhion, they would be bad enough, or do little enough, if they did dare, if they were not afraid, or

aſhamed, or were it not from the influence of ſome things external upon them. Though thou alſo muſt make uſe of fear, and all manner of Arguments and helps to lead, and preſs on thy backward heart, yet ſee to it, that thy Love to Chriſt be the main ſpring that ſets all thy wheels a going: this will both give vigour, and a ſweet reliſh to all thou doſt, and according to this, according to what love there is in thy duties, ſo will thy acceptance be with God.

2. *Let the word and will of God be the rule of thy life*, Pſal. 119. 9. *Wherewithall ſhall a Young man cleanſe his way?* The queſtion may be enlarged, wherewithall ſhall a Young, or Old man, cleanſe and order his way? and the Anſwer will be the ſame, *By taking heed thereto according to thy word*; this word is a *light to the feet, and a lanthorn to the ſteps:* it ſheweth thee what is good, and that good muſt be done: it ſheweth thee what is evil, and that evil is to be avoided: it ſheweth thee what good is to be done, and how; what evils are to be eſchewed, and how thou maiſt avoid them.

Young man, do not (as the moſt of thine age uſe to do) be unruly, live not according to thy unruly head, or heart, according to thy unruly Luſts and Paſſions; but live by rule, live not by the rule of cuſtome, or by the rule of example, after the courſe of this World; but let God be thy ruler, and his Law be thy rule. *As many as walk according to this rule, peace ſhall be on them, and mercy*, Gal. 6. 16. Enquire diligently,

diligently, what would God have me do? How would God have me live? would God have me live an idle life? would God have me to ſwear, or to lye, or to covet? Is not this it that the Lord would have me do, *to deny all ungodlineſs and worldly luſts, and to live righteouſly and ſoberly, and godly in this preſent world?* Tit. 2. 12. And if this be it that the Lord would have, Go and live accordingly.

3. *Let the glorifying, and enjoying of God be the end of thy life, and of all the duties and actions of it.* Let this be the ſcope of thy life, the mark at which thou aimeſt, that thou maiſt honour God, and be happy in him. And that thou maiſt eye and purſue both theſe in one, let this be the aim and intent of thine heart in thy whole courſe, *To work out thine own ſalvation*, Phil. 2. 12. In this one work is included all that thou haſt to do or mind. In this thou wilt beſt glorifie God, and ſecure his everlaſting love to thine own ſoul.

Therefore upon this ſet thine eye, and thine heart in all thy wayes: So that if the queſtion be put, wherefore liveſt thou? wherefore liveſt thou thus? thus holily, thus humbly, thus watchfully, thus ſelf-denyingly? that thou maiſt be able to anſwer, *why, I live thus, that herein I may work out my ſalvation.* Reſolve to ſet thy ſelf about nothing, nor to allow thy ſelf in any thing concerning which thou art not able to ſay, *I am herein working out my ſalvation, I am herein ſerving the Lord, and endeavouring the ſaving mine own ſoul.*

Young

Young man, doſt thou live to this end? what goeſt thou ſo often to the Ale-houſe or the Tavern for? Is that to ſerve God and ſave thy ſoul? what is the intent of thy greedineſs upon the world, of thy ſenſual licentious life, of thy ſcoffing at the ſtrictneſs of Religion, doſt thou all this alſo for the pleaſing of God, and working out thine own ſalvation? Canſt thou ſay when thou art Drinking and Revelling, when thou art Swearing and Lying, or when thou art loytering and playing away thy time, canſt thou then ſay, *Now I am ſerving of God, herein I am working out my Salvation?* Or when thou art playing the Hypocrite, and formaliſt, profeſſing, and praying and hearing, and talking of God, and the matters of Religion deceitfully, out of pride, or for oſtentation, or ſo coldly and negligently as thou ordinarily doſt, canſt thou then ſay, *I am now praying for my life, hearing for my life?* will thy pride and thy hypocriſie bring thee to Heaven? Are theſe falſe duties, that have nothing but a lye at the bottome, that are the covert of a rotten heart, are theſe they on which thou meaneſt to adventure thy ſalvation?

Young man, if thou wouldſt in earneſt make this thine aim indeed, the ſerving of God, and ſaving thy ſoul, and have thine eye, and thine heart much upon it, this would both diſcover to thee, whether thy way were right or wrong, and alſo fetch thee off from all thy vain and wicked wayes, and quicken thee on in, and hold thee cloſe to, that right eouſneſs, ſobriety,

and

and Godlineſs of life, which is indeed the way to bleſſedneſs. Thus much for *General Directions.*

CHAP. XXI.

Containeth particular Directions for the ordering our lives, and actions according to Godlineſs.

IN the next place I ſhall give thee ſome *particular directions.*

I. *Beware of living in the wilful omiſſion of any known duty.* The omiſſion of good maketh us as lyable to eternal vengeance, as the committing of evil. *The unprofitable ſervant,* we read, *was caſt into outer darkneſs, where was nothing but weeping and gnaſhing of teeth,* not for miſpending his Talent, but *for not improving it to his Maſters advantage,* Matth. 25. 24, 30. And *Luk.* 16. 20, 25. We read how *Dives* was tormented in Hell, not for taking away from *Lazarus,* but for not relieving him in his wants. And at the day of Judgement the Reprobate are condemned, not for oppreſſing the poor, but *for not feeding them:* not for ſtripping them of their Apparel, but *for not cloathing the naked,* Matth. 25. 42, 43.

And no marvel, conſidering the omitting of a known duty ariſeth from a wicked heart, and from a mind averſe from God, and unwilling to his ſervice. Beſides, ſins of omiſſion are alwayes

alwayes accompanied with ſins of commiſſion: when we ceaſe to do good, immediately we begin to do evil.

Bleſs not then thy ſelf, O Young man, in thine harmleſs condition, thinking thou art as good a Chriſtian as the beſt, becauſe thou art not as bad as the worſt, but canſt thank God with the *Phariſee*, *thou art neither Adulterer, nor Drunkard, nor Extortioner* (it were to be wiſhed that ſome could ſay ſo much) but know, that this is not ſufficient. A man may truly ſay this, *I am not as bad as others*, and yet ſuffer with them in the ſame lake of fire. Thy omiſſions may be thy undoing. Yea not only a total omiſſion of all that's good, but an ordinary, and wilfull, and allowed omiſſion of any one thing thou knoweſt to be thy duty. This cannot ſtand with ſincerity, which (however it may be at ſome time,) will in ordinary, certainly *have reſpect to all the Commandments of God*, Pſal. 116. 9.

O how ſadly doth this ſpeak to thee, thou halting, and trifling ſoul! many things thou doſt, and therein thou comforteſt thy ſelf; but are there not many things alſo which thou knoweſt thou ſhouldſt do, but wilt not? Thou knoweſt it is thy duty to pray; to pray in thy Family, in ſecret in thy Cloſet, to be conſtant, to be inſtant in Prayer, Doſt thou ſo? Thou knoweſt it to be thy duty to examine thy ſelf, to ſearch thy heart, and try thy wayes, that thou maiſt know the eſtate of thy ſoul, Doſt thou

thou this? How ſeldome doſt thou ſpend any pains this way? It may be thou haſt never done it, nor ſo much as ſeriouſly put the queſtion to thy ſelf, *whoſe Child am I?* or, *how may I know whether I be the Child of God, or the Child of the Devil?* Thou knoweſt it is thy duty to watch, to watch thine heart, and watch thy tongue, and watch againſt corruption, and temptation; Doſt thou do it? Thou knoweſt it is thy duty to Sanctifie the Sabbath, by forbearing thy Calling, thy Recreations, and Carnal Pleaſures, by ſpending the whole day in the publick, and private exerciſes of Religion, not allowing thy ſelf in vain, and impertinent talk, or idle, or worldly thoughts; Doſt thou ſo? Thou knoweſt it is thy duty to do good to others, to their ſouls, by exhorting, or reproving them: to their bodies, by feeding, or cloathing, or otherwiſe relieving them, Doſt thou ſo? Is there none of all this, nor nothing elſe which thou alloweſt thy ſelf in the neglect of? If it be ſo, how canſt thou think thy ſelf ſincere?

O Young man, if thou wouldſt pleaſe God indeed, and have evidence that thou art his, reſolve on Univerſal obedience, and be ready to every good work. Let not Conſcience fly upon thee at laſt, and tell thee, *one thing thou lackeſt*, one thing thou wouldſt not do. Be faithful, ſtudy to know thy whole duty, and reſt not till thy heart be willing to follow the Lord in all things whatſoever he commands thee.

II. *Live*

II. *Live not in the practice of any known ſin.* For,

1. *One ſin is a Violation of Gods Law; as well as many.* Jam. 2. 10. *Whoſoever ſhall keep the whole Law, and yet offend in one point, is guilty of all.* A wilfull breach of one part of the Law makes thee guilty of the Violation of the whole Law. The Law of God is a chain of holy precepts, if one link of a chain is broken, you may ſay, the chain is broken.

2. *One ſin allowed, and delighted in, is enough to keep thy ſoul out of Heaven.* As *Adam* by eating one forbidden Fruit was caſt out of *Paradice*: So maiſt thou out of Heaven for but one ſin, that thou haſt committed, and not repented of.

3. *The living and delighting in one ſin doth evidence a rotten, and unſound heart.* As it is made in Scripture a note of uprightneſs to make Conſcience of every known ſin. So it is made a note of Hypocriſie to ſeem to make Conſcience of the forbearance of ſome ſins, and yet to live and lye in the practice of others. Hereby was *Herods* Hypocriſie diſcovered, who though upon *John Baptiſts* Preaching he reformed much, and did many good things, yet would not part with his beloved *Herodias*, notwithſtanding ſhe was his Brothers Wife.

4. *One ſin never goeth alone, but is ever accompanied with more.* For it is the natural effect of ſin (eſpecially being wittingly committed) to make men apter to ſin, Rom. 6. 19.

You

You have yielded your members ſervants to uncleanneſs, and to iniquity unto iniquity. God in his juſt judgement ofttimes as a puniſhment for ſome one ſin, leaves men ſo to themſelves, that they break forth into the committing of others.

5. *For a man to live and lye impenitently in the practice of a known ſin is the dreadfulleſt judgement in the World.* Better were it for a man to be given up to the Devil, than to the power of one ſinful Luſt. The inceſtuous perſon was delivered up to Satan, (*1 Cor.* 5. 5.) but he was reſtored again, and the better for it. Whereas we ſeldome read, or hear of any who were given up to the Luſts of their own hearts, that ever recovered.

O Young man, how doth it then concern thee to withſtand every Luſt, not to indulge thy ſelf in any ſin! but eſpecially to keep thy ſelf from *thine own iniquity*, I mean, *thy natures darling ſin*, to which thou art moſt propenſe by thy complexion, and conſtitution, and of all thy Luſts art lotheſt to leave. Let not that bear rule in thee as formerly, but bend thy greateſt force againſt it. As the King of *Syria* commanded his 32 Captains to fight principally againſt the *King of Iſrael*, for full well he knew that the King being once ſlain, the whole Army would ſoon be diſcomfited. So if thy beloved ſin that reigns and rules in thee were once ſubdued, thy other ſins would ſoon be vanquiſhed.

What

What ſaiſt thou now, O man, wilt thou hearken to this counſel, not to allow thy ſelf in any one ſin thou knoweſt to be ſo? Haſt thou hearkened to it? Thou knoweſt it is a ſin to lye, and yet doſt thou not lye? Thou knoweſt that defrauding, over-reaching, defaming, backbiting, ſcoffing, quarrelling, thou knoweſt that theſe are all ſins; are there none of them which thou alloweſt in thy ſelf? Thou knoweſt 'tis a ſin, unneceſſarily to keep company with ſinners, to be the companion of Drunkards, the companion of Swearers, and the vile ones of the earth; doſt thou keep not only from the wayes, but from the company of ſuch? Are they no company for thee, who are no friends to Godlineſs? Doſt thou know *thine own iniquities*, thy ſpecial ſins, that have greateſt power over thee, and thou haſt greateſt pleaſure in, and doſt thou keep thy ſelf from theſe? Is there not one Luſt that thou wouldſt have ſpared to thee? God will not ſpare thee one ſin, the Scripture will not allow thee one; and if thou wilt approve thy ſelf to him, let not thy Conſcience allow thee what God allows thee not, and let not thine heart love and entertain and practice it, whether Conſcience allow it or no. If thou wilt be upright, keep thee from all, but eſpecially from thine own iniquity.

III. *If thou haſt been overtaken with any ſin, and thereby made a wound in thy Conſcience, ſeek an healing Plaiſter by ſound Repentance, and*

and faith in the blood of Chriſt. Lye not ſecure in any known ſin into which thou art fallen, but riſe ſpeedily again; make up every breach between God and thy ſoul betimes. What the Apoſtle ſaith of *wrath*, Epheſ. 4. 26. the ſame may I ſay of other ſins, *Let not the Sun go down upon them.* Do not preſume to ſleep one night in any ſin unrepented of. It is dangerous ſleeping at the brink of hell.

Haſt thou fallen into ſin? do not ſay it is but one, or but a little one. 'Tis ſin (be it great or little, one or more) 'tis ſin, and that's enough to deſtroy thee for ever, unleſs thou repent. Go ſpeedily and make up the breach, repent and ſeek thy pardon, and thy peace.

But what ſhall I ſay to you, O rude and wicked Young men, whoſe whole life is a continued courſe of iniquity, who have ſo black a cloud of witneſſes to teſtifie againſt you, who are ſo ſunk, and drown'd in Luſt and ſenſuality, whoſe hand is never out, but is alwayes ingaged in one wickedneſs or other, whoſe whole life hath been an Apprenticeſhip to the Devil. What, O what ſhall I ſay to you? Is this a ſtate to take your reſt in? Is this a ſtate to laugh and be ſo merry in? How is it that you are not all upon your knees, or fallen upon your faces? that you are not all in tears, and in tremblings? Do you ſit at the Wine, and chear your ſelves with ſtrong Drink? Vinegar and Gall, and Worm-wood is more proper for you, ſorrow and bitterneſs

of ſoul. What, Friends, do you mean to outdare the Almighty? Do not you fear the wrath of the Lamb? Are you death-proof, and hell-proof? Is the judgement to come but a bug-bear? Dare you to meet the Judge of all the earth, and to ſtand before his Barr with all your loads of guilt upon you? How will your courage come down, and your briſk and wanton looks be appaled? How will theſe ſtout hearts quake, and theſe bold ſpirits of yours ſhiver and fall, and hide themſelves if it were poſſible, from that terrour of the Lord in his dreadful and terrible day?

O how is it that you have no more pitty, no more bowels for your poor, periſhing, dying ſouls? What will you ſtill be laying on more Irons, heavier loads? What yet more Oathes, and Lyes, and Drunkenneſs, and Whoredoms, and Obſtinacies in them? What will you never leave loading, till your backs be broken, and you be paſt remedy? O repent, repent, and turn to the living God, and he will yet have mercy on you.

IV. *When through grace thou art recovered, take heed of falling back again.* A relapſe is dangerous in bodily diſeaſes, much more in ſpiritual. Chriſt gave this advice to the Woman taken in Adultery, and forgiven, *Go and ſin no more*, Joh. 8. 11. As alſo to the poor lame man, whom he healed at the Pool of *Betheſda*, which he back'd with a ſtrong reaſon, *Go and ſin no more, leſt a worſe thing come unto thee*, leſt the rod

rod be turned into a Scorpion, *Joh.* 5. 14. Is the unclean ſpirit departed from thee? beware that he return not, leſt thou become ſevenfold more the Child of Hell in thy latter end, than thou wert in the beginning. Let thy former ſins, and the ſmart they have put thee to, be warnings to thee as long as thou liveſt. Haſt thou repented? Art thou reformed? Bleſs God for ſo great a mercy. Look back upon the mire of the pit out of which thou art delivered, and take heed to thy ſelf, how thou ever comeſt there again.

CHAP. XXII.

Of moderation in the Uſe of Meat and Drink.

V. BE *moderate in all things*, more Particularly,

1. *In the uſe of Meats and Drinks.*
2. *In Sports and Recreations.*
3. *In the purſuit of worldly wealth, and ſeeking after riches.*

I. *Be moderate in the uſe of Meats and Drinks.* Feed for the ſatisfying thy hunger, and ſtrengthning thy body for the ſervice of God, and not meerly for the pleaſing thy fleſhly appetite. I deny not but the Lord ſometimes gives us liberty to Eat and Drink, not only for neceſſity,

but alſo for delight. And I grant it is a bleſſing from God promiſed unto the faithful, Joel 2. 26. *That they ſhall eat in plenty, and be ſatisfied*, but it is, that they may take occaſion thereby to praiſe the name of the Lord for his bounty and goodneſs. But wilt thou therefore eat to gluttony, and allow thy ſelf in ſuch intemperance, as will make thee as ready to curſe God, as to bleſs and praiſe him?

Our Saviour warns his own Diſciples, Luk. 21. 34. *Take heed to your ſelves, leſt at any time your hearts be overcharged with ſurfetting and drunkenneſs.* It is obſervable how he adviſeth us to be as watchful againſt *gluttony* as *drunkenneſs*. Many look upon *drunkenneſs* as an heynous ſin, but as for *gluttony* they make no ſin of it at all, not conſidering that a man may offend, and make a Beaſt of himſelf by exceſſive eating, as by exceſſive drinking. The rich glutton went to Hell, not for any drunkenneſs that we read of, but for gluttony, *Luk.* 16. 19.

Therefore, O Young man it concerns thee to be watchful over thy ſelf herein. Let not thy Table be an Altar to thy Belly, leſt it become a ſnare to thine heart. Beware of feeding thy Luſt, inſtead of refreſhing thy Body. Eat for ſervice, more than for pleaſure, to preſerve nature, rather than to pamper the body. And when thou art feeding thy body, forget not to refreſh thy ſoul, by

by meditating of Gods Goodneſs and Bounty, and Chriſts Sweetneſs, who is the bread of Life.

That thou maiſt be the more watchful againſt this intemperance, conſider the manifold *miſchiefs*, which uſually accompany the ſame.

1. *It is exceeding hurtful to the body*, filling it with crudities, noyſome humours, and dangerous obſtructions, the mother of moſt diſeaſes. If thou wouldſt enjoy an active, healthful body, riſe alwayes from the Table with an Appetite. But oh the folly of many men, who for a ſhort delight, which laſteth no longer than the meat is ſwallowing down, do endure many hours grievances, through the oppreſſion of the Stomach, and pain of the head! Yea oftentimes dangerous ſurfets which hazard life it ſelf. What pitty is there to ſuch who will ſell their healths, and their eaſe for a few Meals! let them ſmart for it, their ſickneſs may cure them of a worſe diſeaſe.

2. *It dulleth the Wit, infatuateth the mind, emaſculateth the ſoul, and the powers thereof, quencheth and devoureth the vigour of the Spirits, whereby a man is often made fit for nothing, but to be a ſleeper, or an idle drone.* Is this thy thankfulneſs for the bounty of thy Lord to thee, to make ſuch uſe of it, that thou art good for juſt nothing?

3. *It is a great incentive to Luſt; when*

men make proviſion for the fleſh, they ſoon fulfill the Luſts thereof, Rom. 13. 14. Forbear to pamper nature, leſt it prove wanton and impetuous.

4. *I would ask ſuch as give up themſelves to the ſatisfying their carnal appetite, making their bellies their Gods, whether they do not think, that they muſt one day anſwer for the good Creatures of God which they have vainly conſumed?* If they make any queſtion thereof, hearken to what the wiſe man ſpeaketh, Eccl. 11, 9. *Rejoyce, O Young man, in thy youth, and let thine heart cheer thee in the dayes of thy youth: but know thou that for all theſe things God will bring thee into judgement.* As if he had ſaid, Take thy courſe, O Young man, give up thy ſelf to thy Luſts, and pleaſe thy ſenſual appetite, eat, drink, be merry, but know, thou ſhalt one day full dearly anſwer for the ſame.

CHAP.

CHAP. XXIII.

Of moderation in Sports and Recreations.

II. *BE moderate in thy Sports and Recreations.* Spend not too much of thy precious time therein. Certainly thou didſt but ſeriouſly weigh, and conſider, how much work lyeth before thee, and how little time remaining for the doing of it, thou wouldſt not trifle away ſo much thereof in vanity and pleaſure; but wouldſt rather ſpend the greateſt part of that time thou canſt ſpare from thy particular calling, in renewing thy peace with God, in clearing up thine intereſt in Chriſt, and making thy Calling and Election ſure.

I deny not but Recreations are lawful, and may be uſed; provided,

1. *That they be ſuch as are not forbidden either by the Law of God, or Law of man.* For the pleaſing of our ſelves in any of thoſe, muſt needs be diſpleaſing unto God.

2. *That they be uſed moderately, not ſpending too much time in them, nor taking too much pains about them*; for thereby you will rather be diſabled for the diſcharge of the duties of your calling, than fitted thereunto, wihch croſſeth the main end of Recreations. The Mowers whet is counted no lett, but rather a furtherance of his work. But if he ſpend the whole day, or half a

day in whetting, he ſpoils his Sithe, and hinders his work. Now our Recreations ought to be as whetting to the Mower, wherein no more time muſt be ſpent than doth conduce to the better fitting us for the duties of our general and particular Calling.

But contrariwiſe how do the greater part of Young men either accuſtome themſelves to unlawful Recreations, ſporting themſelves in ſin and wickedneſs; or elſe abuſe their lawful recreations, by laviſhing away much of their precious time therein, making a Vocation of their Recreation; as if their work were to play, and their paſtimes were the very trade to which they had ſerved an Apprenticeſhip, and idleneſs were the buſineſs of their lives.

Ah Young men, is your peace yet to be made with God? The pardon of your ſins yet to be obtained? Your ſalvation yet to be wrought out? And is the time allotted for theſe things both ſhort and uncertain, and yet do ye ſquander it away in ſports and paſtimes? Doth your everlaſting happineſs and miſery depend upon your well or ill improving of your time here, and can you ſo prodigally laviſh it out in ſenſual pleaſures and delights? O that men endowed with reaſon ſhould be ſo fooliſh and unwiſe as to hazard the eternal welfare of their precious ſouls for a few pleaſing vanities, which laſt but for a moment!

It was the ſad expreſſion of *Lyſimachus*, who had loſt his Kingdom for one draught of water,

For

For what a ſhort pleaſure have I made my ſelf a bondſlave for ever? Oh the folly and madneſs that poſſeſſeth the hearts of many Young men to throw away their time upon their Luſts and pleaſures, as that which is nothing worth, which hereafter, if they had it, they would give a whole World to redeem it, but cannot obtain.

Do you lack *Paſſ-time?* Sports to paſs away the time? Company to paſs away the time? Why man, is all thy work done, that thy time now lyes upon thy hands? Look to it, thou maiſt hereafter begg for an hour, one hour to pray in, one hour to repent in, which now thou meerly trifleſt, and playeſt away. O what a precious commodity would time be in Hell? One day of Grace, one day to Repent in, what a joy would it be to the damned ſouls? but then it would be too late; it's gone, and will not be recall'd for ever.

The more to reſtrain you from all exceſſes in your ſports, and paſtimes, let me propound a few conſiderations.

1. *Conſider the ſhortneſs and uncertainty of that time which is allotted to thee here, for the doing of all that is to be done for Eternity.* Thy life here is but for a moment in compariſon of that which follows after; yet upon this moment depends thine eternal ſtate. Thou art in this World but a probationer for the other World. Look as thou behaveſt thy ſelf here, either in well improving thy Time and Talent to the glory of God, or in miſ-ſpending it in fruitleſs ſports

ſports and recreations, and in ſatisfying thy carnal Luſts, accordingly will be thy ſtate and condition hereafter to all Eternity.

O Young man, what a folly then muſt it needs be, to deprive thy ſelf of that fulneſs of joy which is at Gods right hand to all Eternity, for the enjoyment of a few pleaſures here, which laſt but for a moment?

2. *Conſider that the time here ſpent in vanity and pleaſure will yield thee little comfort on thy death-bed.* What was it wherewith *Hezekiah* comforted himſelf on his ſuppoſed death-bed? Not with calling to mind his former glory, pleaſures and delights; but his ſerving God in integrity and uprightneſs of heart, Iſa. 38. 1. *Remember, O Lord, how I have walked before thee in truth and with an upright heart, and have done that which is good in thy ſight.* This was that which then yielded him much peace and comfort.

Go, O Young man, to the bed-ſide of a dying man, and mind him both of his Worldly vanities with which in times paſt he was delighted; as alſo of all thoſe duties of piety, and works of righteouſneſs which he hath performed in the whole courſe of his life. And then ask him in which he doth now take moſt comfort, and delight; and you ſhall find that he will be confounded with ſhame to think of the former, and exceedingly rejoyce with the remembrance of the latter.

3. *Conſider how thou muſt be called to an account at that laſt and dreadful day of Judge-*

ment,

ment, as for thy other ſins, ſo for thy miſpent time, for the many precious hours thou haſt vainly ſpent in ſports and paſtimes. Thou maiſt now make light of ſpending thy precious time in vanity and pleaſure, in ſatisfying thy carnal Luſts, thinking never to hear of them again. But aſſure thy ſelf, there is a day coming (how near thou knoweſt not) when thou muſt give account unto God of all thy merry meetings, yea of every hour ſpent in worldly pleaſures and delights.

Now, O Young man, think with thy ſelf how ſad the caſe will be, when thou ſhalt recollect, how many dayes thou haſt ſpent in ſports and Recreations, and how few in faſting and humiliation; How many hours thou haſt ſpent in Carding and Diceing, in Drinking and Tipling, and how few in Reading, Hearing, Praying, and the like.

CHAP. XXIV.

Of Moderation in ſeeking after Riches.

III. BE *Moderate in the purſuit of worldly things, in ſeeking after riches, that thou maiſt not be drowned in the cares of them.* Joh. 6. 27. *Labour not for the meat which periſheth, but for the meat which endureth to everlaſting life.* Where by *Meat* our Saviour meaneth all things which this world affordeth for the uſe

of

of man: one kind being by a *Synecdoche* put for all other kinds. And by *labouring*, he meaneth an inordinate, and immoderate endeavour, after the things of this World. For the word in the Greek ἐργάζεσθε, ſignifieth to endeavour after things with the greateſt earneſtneſs, pain, and diligence. So that our Saviour doth not ſimply forbid the labouring for earthly things, but,

1. *The inordinate intention of the mind of him that laboureth, when it is filled with zeal for, and with carking, diſtruſtful thoughts about theſe earthly things.* Oh the carnal diſtruſt of many Worldlings, who think they ſhall never have enough to keep them when they are old! which is a ſinful anxiety, however vailed under the appearance of providence againſt future neceſſity, whereby they do but anticipate their cares, and create a needleſs Diſtraction to themſelves.

2. *The manner of labouring; when temporal things are preferred before ſpiritual and Heavenly:* therefore our Saviour addeth, *but labour for the meat which endureth to everlaſting life*; that is, chiefly and eſpecially. Look how much more excellent the ſoul is than the body, things eternal than thoſe that are temporal, ſo much more ought we, both in our judgements and affections to preferr, and purſue ſpiritual grace, and Heavenly glory, before theſe temporary trifles.

3. *The meaſure of labouring*, when we never think

think we have laid up enough, but are continually and eagerly ſeeking after more, our hungry hearts crying ſtill in our ears, *Gather, Gather, lay up for the dayes to come.* When we cannot be content with food convenient, but ſeek after more than is needful both for the preſent and future maintenance of the charge God hath committed to us.

It is recorded of *Eſau*, that though he was a Prophane, earthly-minded man, yet could ſay to his Brother *Jacob*, *I have enough*, Gen. 33. 9. Oh then what a ſhame is it for ſuch as make a profeſſion of Religion, and would ſeem to be of the ſeed of *Jacob*, yet cannot ſay, *they have enough!* Oh how many Chriſtians herein come ſhort of *Eſau?* Should you by your extraordinary care and pains attain to a conſiderable eſtate here, what would be your advantage thereby? Happily you may wear better cloaths, fare more deliciouſly, provide greater portions for your Children, and at laſt go to Hell with the more credit than the poorer ſort. And is this a priviledge to be ſo much deſired, and laboured after, to deſcend with pomp into the pitt?

Conſider, I beſeech you, how little good your wealth can do you? Can it free you from cares? Can it lengthen your dayes? Can it keep you from the Dropſie, Feaver, Gout, or other bodily Diſeaſes? Can it preſerve you from death, or obtain the pardon of your ſins? You may indeed procure the Popes pardon, but will God

God sell you a pardon for money? Had you all the wealth in the World, it could not purchase Heaven for you, nor free you from hell, no nor procure you a drop of water to cool your tongue, or quench your thirst. O who would lay out himself wholy upon that which cannot help him in his greatest distresses! *Riches avail not in the day of wrath.*

I beseech you therefore in the name of Christ, to cast out this Worldliness, and cherish it no longer: know it will prove a Murtherer of your souls; it will cheat you of everlasting happiness, and entice you into Hell by pretences of profit and advantage. It is observable, that we find not in all the Scripture that any Saint was guilty of this sin, of setting his heart upon the World, and seeking immoderately after earthly riches. We read of *Aarons* Idolatry, *Lots* Incest, *Noahs* Drunkenness, *Davids* Adultery, *Peters* denial of his Master. But where do you read in Scripture of any Saint that was overcome with this sin? It is not to be denyed, but that as the seeds of all sin are in the best of men, so likewise the seeds of this sin: but that any Saint was given up to the power thereof, we do not read. How should this consideration stir you up to a greater watchfulness against the same?

For the better taking you off from an immoderate seeking after worldly riches, weigh these few considerations.

1. *Consider the Vanity of all earthly things*, which appeareth by the Testimony of *Solomon*, whom

whom God for his Wiſdom choſe, as it were, to be the *Fore-man* of a grand-Inqueſt empanelled to make enquiry into the ſtate of the World, and the things therein. Having ſeen, and experienced, and ſuck'd out the juice, and even extracted the Spirits of all worldly things, to make the fuller proof of what there was in them, at length he gives in his Verdict, that they were *meer vanity*, not only *vain*, but *vanity* in the abſtract, and therefore altogether ineffectual to render a man truly happy, which he layeth down in this propoſition, Eccleſ. 1. 2. *Vanity of Vanities, vanity of vanities, all is vanity*, that is, All worldly things are moſt vain, for thus the *ſuperlative degree* in the *Hebrew* is uſually expreſſed, as the higheſt Heaven, is called *the Heaven of Heavens*; the moſt excellent Song, *the Song of Songs.*

All worldly things are ſaid to be extreamly vain,

1. *Becauſe there is no permanency in them*, Being all ſubject to change and corruption.

2. *Becauſe they are falſe and deceitful*, deceiving ſuch as truſt in them. They promiſe much content, and ſatisfaction, but they are ſo far from yielding the ſame, that they often bring much grief and trouble of mind.

2. *Conſider they are not only vanity but vexation of Spirit*, Eccleſ. 2. 11. Though riches are nothing in themſelves, yet are they full of power and activity to inflict vexation upon the ſpirit of a man. For there is vexation in getting them,

them, vexation and care in keeping, and vexation in parting with them. So that Worldlineſs is not only a ſin, but a torment and vexation, it is its own puniſhment. Moſt ſins carry a delight in their face, as this alſo doth, but they have a ſting in their Tails. That which is ſo beautiful in thine eye, will be gall in thine heart, and Wormwood in thy belly. As thoſe that live godly, ſo thou alſo that wilt live worldlily, muſt ſuffer tribulation; *and through thoſe many tribulations muſt thou enter into the Kingdom of everlaſting darkneſs.*

3. *Conſider that they are empty, and unſatisfying, yielding no true contentment to them who enjoy them.* For how many do we ſee abounding with wealth, who yet have unquiet and diſcontented ſpirits? whereby it appears, that it is not in the power of outward things to ſatisfie the heart of man. True it is, theſe worldly riches promiſe contentment: and the worldlings heart deceiving him, makes him believe, that when he hath raiſed his eſtate to ſuch a proportion, he will then reſt ſatisfied, and contented: but when he hath obtained the eſtate, where is the contentment? *He ſhall not feel quietneſs in his belly, but in the fulneſs of his ſufficiency he ſhall be in ſtraits*, Job 20. 20, 22.

Be wiſe, O Young man; if thou haſt no more Grace, yet learn more witt than thus intenſely to mind, and immoderately to ſeek after earthly things, which, when thou haſt them, cannot add one Cubit to thy contentation. It

is

is God alone that can ſatisfie the otherwiſe inſatiable heart of man. That ſoul that ſeeketh contentment in any thing below God, is like to have the ſame ſucceſs with that unclean ſpirit which ſought reſt in dry places. The full baggs or barnes will be as empty things as his dry places; thou maiſt ſeek reſt in them, but wilt find none.

4. *Conſider that worldly riches as they are unſatisfactory, ſo unprofitable, yielding little profit to thoſe who have moſt of them,* Matth. 16. 26. *What will it profit a man, though he gain the whole World, and loſe his ſoul?* as he aſſuredly will who ſets his heart more upon gold, than upon grace and Godlineſs: and ſeeketh more earneſtly after worldly things, than after an intereſt in Chriſt, after the light of Gods countenance, and the aſſurance of his loving favour.

Suppoſe a man have an affluency of this Worlds goods, yet what profit or priviledge hath he above him that enjoyeth but a competency? A little will be enough to a prudent mind, and enough is a feaſt. When thou haſt the moſt, what wilt thou have more than for food and rayment, out of all thy ſtore? For what's over and above thou muſt be accountant to thy Lord and Maſter at the great day, how and where thou haſt beſtowed it for him.

Obj. *It may be thou wilt reply, that the rich may have daintier dyet, and more coſtly apparel, than the poorer ſort of people.*

A. To which I anſwer, That the rich have

no greater priviledge or profit thereby: becauſe the pleaſure of eating and drinking conſiſteth not ſo much in the daintineſs of the fare, as in the goodneſs of the ſtomack. He who feedeth on his courſe fare with an hungry appetite, taketh more delight in his meat, than he who is glutted with often feeding on his delicious fare. Neither hath the rich man any more benefit by his coſtly apparel, than the poor man by his plain habit, which keeps him as warm, as the finer and richer.

But how many rich miſers are there, who though they have abundance of this Worlds goods, yet have not the heart to uſe them, but ſpare from their own backs, and pinch their own bellies to fill their purſes! what profit or benefit have ſuch by their riches, but only the beholding them with their eyes?

Beſides no outward riches can make us better in the beſt things. They cannot make us more acceptable to God: neither can they make us more rich in ſpiritual grace, more vertuous, or religious: they cannot aſſure us of Gods love, nor of our future happineſs: they will not profit us at the day of death, being then like *Job's Friends, miſerable Comforters*, adding to our grief: neither will they benefit at the day of Judgement, but rather encreaſe our bills of account, how we have gotten, how we have uſed, and ſpent them. Thus you ſee how unprofitable riches are to the owners, and poſſeſſors of them.

5. *Conſider*

5. *Consider how riches are not only unprofitable, but also hurtful and pernicious to those, who setting their hearts upon them, do inordinately seek after the same.* Hurtful they are not in themselves, and in their own nature, but through our corruption, whereby we are apt to abuse them unto evil.

1. The immoderate seeking after riches will both keep us from the performance of Holy and Religious Duties, and distract us therein.

2. It will expose us to manifold temptations, as 1 *Tim.* 6. 9. and put us upon the committing of any sin for the obtaining a little worldly wealth.

3. It will hinder us from attaining unto Heavenly Happiness, and like the Camels bunch, keep us from entring into the strait Gate.

These Considerations seriously weighed, will be a special Means to take off thine heart from an immoderate seeking after worldly Riches.

CHAP. XXV.

Sheweth the Danger of bad Company, and the advantage of good Company.

IV. BE *careful of thy Company, eſpecially whom thou makeſt thy boſome and familiar friends*; for that is a matter of exceeding great concernment to thy ſpiritual welfare. This I ſhall branch into two heads.

1. *Avoid the Society of wicked and Prophane perſons.*

2. *Deſire and embrace the Company of the Godly.*

I. *Avoid the Society of wicked men, which hath been the Bane and Ruine of thouſands of Young men.* I do not ſay that all manner of Society with graceleſs and Prophane perſons is ſinful and unlawful, and that thou oughts not to come at all into their Company, nor to have any entercourſe, and commerce with them in buying, ſelling and the like. But thy care muſt be to avoid all intimate Society and Familiarity, yea and all needleſs and unneceſſary converſing with them.

1. For firſt, *It is exceeding dangerous without a juſt warrant, and calling to be much in the company of wicked and prophane men*, eſpecially ſuch as are ſcoffers of Religion, and traducers of good men, who by their looſe converſation

verſation, and continual railing againſt Religion, and the profeſſours thereof, will take off thine heart from all love and delight in Holy, and Religious exerciſes, and work in thee a diſtaſte, and contempt of the wayes of Godlineſs.

There is a ſecret and bewitching power in Prophane company to empoyſon and pervert even the beſt diſpoſition, ſin being of a contagious nature, more infectious than the Plague: and the ſoul much more catching of the Contagion of ſin, than the Body of any infectious diſeaſe. It is a thing of great difficulty, ordinarily, and intimately to converſe with wicked men, and not to be tainted with their ſins. For beſides that they are apt to infect others, we are very apt to receive the infection, having the ſeeds of all ſins remaining in us. *Joſeph* though he were a vertuous Young man, yet living in the *Kings Court*, ſoon learned to Swear ordinarily *by the life of Pharaoh*, Gen. 42. 13, 14.

Common experience telleth us, how many hopeful Young men, who have bloſſomed fairly, and brought forth ſome good fruit, yet by frequenting the company of wicked and lewd perſons, have proved very prophane and debauch'd. The *Philoſophers* do well obſerve that all waters both in colour and taſte do participate of the nature, and diſpoſition of thoſe grounds through which they paſs. In like manner men do participate of the diſpoſition and

manners of thoſe, with whom they frequently, and familiarly converſe.

2. *It is not for the honour of Gods Children to hold intimate Society, and converſe with wicked men*; men being generally reputed to be of their temper and diſpoſition with whom they ordinarily, and intimately converſe, according to that old Proverb, *Birds of a feather will flock together.* The company in which thou delighteſt ſheweth what courſes thou loveſt, and what ſpirit thou art of. If therefore thou delighteſt in the company of lewd, and prophane perſons, thou haſt cauſe to ſuſpect that thine heart is not right. The beloved Diſciple *John* makes it a ſign, *That we are paſſed from death to life, if we love the brethren*, 1 Joh. 3. 14. And 'tis love that makes their company delightful. And what ſign is it in thee that loveſt and aſſociateſt with the haters of the Brethren? Search and conſider if this do not mark thee out for one whoſe ſoul abideth in death.

Therefore, O Young man, as thou deſireſt to keep up the credit of Religion, thine own Reputation with the Godly, and the hopes of thine own uprightneſs with God, beware of evil-workers, and as much as poſſible, keep out from among them. And whenſoever thou doſt occaſionally fall among them, abide there with fear, not with pleaſure, and no longer than needs.

3. *By an unneceſſary converſing with prophane men, thou makeſt thy ſelf acceſſary to their ſins,*

even

even to their Blaſphemies, Ribauldry and Prophaneneſs. For by this ſilence thou giveſt a ſecret conſent to their wickedneſs, and ſo makeſt them thine own.

4. *Intimate and needleſs ſociety with the wicked, will make thee lyable to their puniſhments.* He that walketh with wiſe men ſhall be wiſe, *but a companion of fools ſhall be deſtroyed*, Prov. 13. 20. that is, whoſoever partake with wicked men in their wicked wayes and courſes, ſhall aſſuredly partake with them in their puniſhments.

Therefore St. *John*, as it is Recorded of him, going to the Bath at *Epheſus*, there met *Ebion*, and *Cerinthus*, two blaſphemous Hereticks, belching out their Blaſphemies againſt Chriſt: whereupon he made all the haſt he could out of their company, fearing ſome eminent judgement from the Lord to fall upon them. Who was no ſooner departed, but preſently the houſe fell down, and deſtroyed them with their companions.

Ah Young man, know aſſuredly, that if thou needleſly and frequently aſſociateſt thy ſelf with wicked and prophane perſons, thou wilt partake of their Plagues. If therefore thou art ingaged into evil company, ſpeedily withdraw thy ſelf from them. The *Phyſitians* rule in reference to perſons infected with the Plague, is good to be obſerved towards prophane company; *Cito, Longe, Tarde.*

1. *Speedily flee from their company.*

2. *Flee farr away.*

3. *Return ſlowly to them again.*

Now Viſited perſons are not more infectious than lewd company, therefore as thou regardeſt the health of thy ſoul,

1. *Speedily flee from them.*

2. *Flee farr away.*

3. *See them amend, before thou returneſt to them again.*

Never expect to be one of Chriſts true Diſciples, till thou leave that accurſed fellowſhip. Hadſt not thou better ſay to them, *Depart from me, I will know you no more*, than have Chriſt ſay to thee at the great day, *Depart from me into everlaſting fire, I know you not.* For one of theſe will certainly be. If thou doſt not here depart from thy lewd Companions, leaving their Society, thou muſt hereafter depart from Chriſt into Hell fire, where inſtead of Roaring, and Singing, there will be Weeping, and Wailing, and gnaſhing of Teeth.

But it is not only the company of diſſolute, ſcandalous perſons, as Drunkards, Swearers, and Scoffers of Religion that I would adviſe thee to ſhun; but even perſons *meerly civil, dead-hearted, formal profeſſours of Religion*; let not theſe be the companions of thy choice, or thy boſome friends, who being unacquainted with the myſteries of the Goſpel, and the power of Godlineſs, cannot miniſter any ſavoury, profitable diſcourſe to their hearers: So that whoſoever ſhall frequently aſſociate

ciate himſelf with ſuch, neglecting the Communion of Saints, he will ſoon find his zeal for God, and the wayes of Godlineſs much cooled: his fervency in holy duties much abated: his love to God, and his people much leſſened: yea and an univerſal decay of his Graces inſenſibly to grow upon him. So that a Chriſtian inſtead of proceeding forward in Religion, and growing in grace, he will go backward, and find a ſpiritual decay in himſelf.

Therefore, O young man, in the choice of friends for thine intimate acquaintance, and familiar converſe, ſeriouſly think of this.

II. *Deſire and embrace the company of the Godly, who may further thee in the way to Heaven, make them thy familiar friends and companions.* The more thou converſeſt with ſuch, the greater encreaſe wilt thou find in thy ſelf of knowledge, faith, love, zeal, humility, and other graces. The very preſence of a Religious perſon, much more his gracious ſpeeches, his holy advice, his ſeaſonable reproofs, and his Godly converſation will be a great help to thee in the way to Heaven. There is a certain vertue in the words and behaviour of men endowed with heavenly wiſdom, which, (by the bleſſing of Gods holy Spirit) doth work effectually on thoſe who are converſant with them, for the inlightning of their minds with the knowledge of God and his truths: for the inflaming their hearts with a love to God, and zeal for his glory.

O Young

O Young man, thou canſt not imagine what ſpiritual advantage may be got by converſing with holy gracious perſons: eſpecially if thou beeſt careful to treaſure up thoſe Chriſtian experiences thou heareſt from them, and what elſe may make for thy ſpiritual good. Thus will the communion of Saints be improved to the edification of Saints.

Having done with the *Directions* which concern *your ſelves* in particular, I now proceed to ſuch which relate to *others*.

CHAP. XXVI.

Sheweth wherein a peaceable diſpoſition conſiſteth.

I. BE *peaceable towards all.* Rom. 12. 18. *If it be poſſible, as much as lyeth in you, live peaceably with all men.* Thoſe two Phraſes, *if it be poſſible*, and, *as much as lyeth in you*, though they may ſeem limitations of the duty, yet they are alſo amplifications thereof; and ſhew, that there muſt be nothing wanting in our endeavours, but out utmoſt ability muſt be put forth in following after peace. A peaceable diſpoſition conſiſteth in theſe eight things,

1. *In a backwardneſs to give offence unto others.* A man of a peaceable diſpoſition will forbear all provoking language, and carriage, or whatſoever may ſtir up others unto wrath.

I confeſs

I confeſs too many Young men are like unto the troubled Sea, continually caſting forth the foam of paſſion and fury: but he who hath peace in his heart, will ſhew it in his words and actions.

2. *In an unaptneſs to take offence when given*, well knowing, that it is the ſudden taking an offence that doth occaſion ſtrife, and contention, rather than the giving it: As it is the ſecond blow that makes the fray. Many out of their pride think it a point of baſeneſs, ignominy, and diſgrace to put up the leaſt wrong. But *Solomon* ſaith, Prov. 19. 11. *It is the glory of a man to paſs over an offence*, taking little notice thereof, and putting the beſt interpretation on it. If God were ſtrict to mark what we do amiſs, what would become of us? God indeed is ſtrict to mark what we do well: if there be any little good in the midſt of manifold imperfections, Gods way is to paſs by the imperfections, and take notice of the good.

O Young man, if thou wouldſt behave thy ſelf as a Child of God, and a ſon of peace, be not ſtrict in obſerving every petty injury, and offence done unto thee, but rather paſs them by, taking no notice of them.

3. *In a forwardneſs to be reconciled unto thoſe who have wronged thee.* I have read that there was ſometime a Variance between two famous *Philoſophers*, *Ariſtippus*, and *Æſchines*; *Ariſtippus* at length goeth to *Æſchines*, and ſeeks for peace and reconciliation, and withall ſaid, *Remember, though I am the Elder, yet I firſt ſought for peace.*

True,

True, said *Æschines*, and *for this, I will ever acknowledge you the worthier man, for I began the strife, but you the peace.*

But, O Young men, how many of you come far short of *Aristippus*, (though an Heathen Philosopher) in this particular, thinking it no disgrace to break the peace, but a disgrace to seek it? Forgetting how *Abraham* humbled himself so farr, as to go to *Lot* for peace and reconciliation: the *superiour* to the *inferiour*, though the injury done was on *Lots* part, and not on *Abrahams*.

Surely whosoever will be the Children of *Abraham*, must follow the steps of their Father *Abraham*, and though elder in years, and greater in place, yet go first to their Brother for peace and reconciliation. Yea herein we shall imitate God, and thereby shew our selves the Children of our Heavenly Father, who first seeks unto us, who have grievously sinned, and trespassed against him. Alas! if God had not began with us, when should we have sought to him? we should have stood out with him to all Eternity. Now is it the honour of God to begin with us poor Creatures? And is it not the honour of a Creature to begin reconciliation with his fellow-creature?

4. *In a willingness to part with thy right for peace sake.* When men stand upon terms of extream right, there peace is usually broken, and contentions are ingendred. The World may count this an effeminate softness, but it is the truest

trueſt prudence. I deny not, but a man of a peaceable diſpoſition may with a good Conſcience ſeek to recover his own by Law, Provided, that it be not for every ſmall, trifling matter; and without all private revenge, and inward hatred; and after all amicable means and remedies have been uſed. For the Law is to be uſed only as Phyſick for thoſe diſeaſes, which cannot otherwiſe be cured.

5. *In a patient bearing the wrongs and injuries of others done unto thee.* *Matth.* 5. 19. ſaith our Saviour, *Reſiſt not evil, but whoſoever ſhall ſmite thee on the right cheeke, turn to him the other alſo*, &c. which words are not to be underſtood ſimply, and literally, but comparatively, as if he had ſaid, *Rather than revenge thy ſelf, by riſing up againſt him that hath ſmitten thee on the right cheeke, turn to him the other alſo*, that is, be more ready to receive another wrong, than retaliate the former; rather than thou ſhouldſt revenge thy ſelf of a ſmall injury, be ready to receive a greater.

Neither is this expoſition of our Saviour to be applyed only to real blowes, to ſmiting by the hand, but alſo by the tongue, to the ſuffering of reproaches: as if he had ſaid, If a man ſhall ſpeak diſgracefully, and reproachfully of thee, be ſo far from caſting dirt in his face, by reproaching and reviling him again, as rather be ready to receive and bear greater reproaches and diſgraces.

6. *In a willingneſs to forgive the wrongs and injuries*

injuries of others offered unto us; wherein we are like unto God in one of thoſe excellencies whereof himſelf glorieth. For in *Exod.* 34. 7. where we have an enumeration of the names of God wherein he glorieth, this is one, *Forgiving iniquities, tranſgreſſions and ſins.* They therefore that forgive the wrongs and treſpaſſes of others done unto them, ſhew themſelves like unto God in this his excellency.

Beſides, our forgiving the treſpaſſes of our neighbours committed againſt us, is made the condition of Gods forgiving of us. *Forgive, and ye ſhall be forgiven*, Luk. 6. 37. *And if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.* A dreadful word to all ſuch who are of implacable ſpirits, who will revenge their wrongs, but will not remit them. Wouldſt thou not be forgiven? wouldſt thou not that God ſhould revenge upon thee the wrongs thou haſt done him? O tremble; he will certainly do it, he will not forgive thee unleſs thou forgive thy Brother. Take heed what thou doſt man, retain not revenge, no nor ill will in thine heart; for 'tis a vain thing to ſay, *I forgive*, whileſt thou maligneſt in thy heart, and retaineſt a grudge within thee. Thou never forgiveſt till thou forget alſo, ſo far forth as never to remember thy Brothers wronging of thee to his prejudice. This is the forgiveneſs thou wouldſt have from God, *that he remember thy ſins no more.* And this is the forgiveneſs that God

expects

expects from thee to thy Brother; and ſo he expects it that thou art at this point, either forgive or thou ſhalt never be forgiven: either forget thy Brothers treſpaſſes, or God will remember thine.

7. *In a readineſs to do what good Offices of love and kindneſs we can unto thoſe who have wronged us.* For which we have the command of Chriſt, Matth. 5. 4. *But I ſay unto you, love your enemies, bleſs them that curſe you, do good to them who hate you.* It is not ſufficient to ſpeak friendly and peaceably, but we muſt ſhew our peaceable diſpoſition by doing good unto thoſe who have wronged us. To requite good for good is civil courteſie: to requite evil for evil is malitious policy: to requite evil for good is hateful ingratitude: but to requite good for evil is true Chriſtian Charity, which goeth beyond all the Heatheniſh love in the World. This is a leſſon hard to fleſh and blood, but the more difficult it is to nature, the more earneſt ſhould be our endeavour, and the more comfortable will be our practice.

8. *In a forwardneſs to make peace between others, who are at variance.* This is accounted by many worldly politicians a thankleſs office; becauſe they may incurr the diſpleaſure, and loſe the friendſhip of both parties. But what if thou ſhouldſt loſe the friendſhip of one or two men, yet by doing thy duty to thy Neighbour, thou ſhalt gain the

the favour of God, which will abundantly recompence the loſs of any mans friendſhip.

Beſides though it ſhould prove a thankleſs work, yet there is a bleſſing promiſed thereunto, Matth. 5. 9. *Bleſſed are the peace-makers, for they ſhall be called the children of God*, that is, they ſhall attain to this priviledge and prerogative to be the Children of God. And ſaith the Apoſtle, *James* 3. 18. *The fruit of Righteouſneſs is ſown in peace, of them that make peace*, that is, ſuch as make peace between others, do ſow the ſeeds, which afterwards will yield ſheaves of comfort into their boſomes. Yea by labouring to make peace, they ſow the ſeed of everlaſting reward, which afterwards they ſhall receive. So that the glorious rewards which follow this duty, do abundantly recompence the inconveniencies and miſchiefs, which ſometimes accompany the ſame.

CHAP.

CHAP. XXVII.

Sheweth how to carry our ſelves towards others.

II. *ANother duty incumbent on thee which relateth to others, is this, Be affable and courteous unto all avoiding all moroſe, and ſupercilious behaviour.* Religion requires *courteſie*, as well as *piety : good manners* together with *good Conſciences.* Many Moral men who have no ſaving grace, yet herein carry themſelves like Chriſtians. What a ſhame is it then for Chriſtians, who have truth of Grace in them, not to carry themſelves like moral men!

This will exceedingly Grace your carriage, and make your company well-come, and acceptable unto all. Yea it will win the hearts of all with whom you have to do, and even knit them unto you. *Davids* Courteous carriage made all the ſervants of *Saul* to reſpect him. Yea it is ſaid, *All Iſrael and Judah loved him*, 1 Sam. 18. 16.

On the other ſide, *Churliſhneſs*, *Bitterneſs*, *Teſtineſs*, and ſuch other Vices, which are contrary to this Vertue, alienate mens minds from them, yea and exaſperate them againſt them.

But withall take notice, that this courteſie, and gentleneſs muſt neither make thee an Hypocrite, and diſſembler; nor over-familiar with thy inferiours, eſpecially ſuch as are in ſubjection under thee. For Gods Image which all ſuperiours carry, muſt be reſpected of them, and accordingly muſt they carry themſelves.

Nor yet muſt this make any over-remiſſe in reproving offenders: for ſo would this comely Vertue be turned into an hurtful and dangerous Vice: indeed it ſerveth to ſweeten reproofs, that they may be better accepted. Be courteous to all, but beware of connivence, much more of complyance with evil men in their ſins. Let not pretence of being Courteous, draw thee aſide to be Vicious.

III. *Carry thy ſelf humbly towards all men, thinking better of others, than of thy ſelf.* The truth is, that man who well knoweth himſelf, knoweth more of himſelf, of his own weakneſs and vileneſs, than he can know of moſt others; and therefore he may well have a meaner eſteem of himſelf than of others, eſpecially ſuch as are of his rank, and betwixt whom there is not too too palpable a difference. If he have apparently better gifts than others, yet his humble mind will make him think that others may have more true inward Grace, and ſincerity, becauſe he knows more of the deceit of his own heart than he can of others.

This

This Vertue of humility, though it be primarily ſeated in the heart, yet from thence it extendeth it ſelf to a mans outward converſation, and proves a moſt lovely and adorning Grace, which doth adorn our Chriſtian profeſſion, and obtaineth favour both with God and man. Whereas a proud, haughty ſpirit is hated both of God, and man. *Solomon* ranketh haughty eyes in the firſt place among ſuch things as the Lord hateth, and his ſoul abhorreth, *Prov.* 6. 17. As for man, he naturally hateth pride in another, though he love and like it in himſelf: which is a great condemnation of the ſin of pride.

But as for the humble, and lowly-minded man, he doth exceedingly gain the hearts and affections of others unto him. Humility is ſo comely and graceful a Grace, that it makes him who is decked therewith amiable, and gracious in every mans eye. Whereas none are more diſdained than the proud, none are better reſpected both by God and man than the humble: for it is abundance of Grace that makes men humble, as it is abundance of Fruit that maketh Trees moſt bow. God highly priſeth them, and accordingly beſtoweth his choiceſt Graces on them. Men uſually lay up their richeſt Wines in the loweſt Cellars; and God layes up his choiceſt mercies in the loweſt hearts. Yea *God himſelf delights to dwell in the humble ſoul*, Iſa. 57. 15. God hath but two Thrones, *the higheſt Heavens*, and the *loweſt*

heart : he overlookes the frame of Heaven and earth, to look on a poor, humble heart, *Iſa.* 66. 1, 2. not with a bare look of intuition, but with a look of favour, complacency, and delight. *Though the Lord be the moſt high, ye hath he reſpect to the lowly*, Pſal. 38. 6. They are *Gods Jewels*, in high eſteem with him: yea they are *Gods glory*, Iſa. 4. 5. They give all glory to God, and therefore God loves to exalt them to honour. So that humility is the readieſt way to honour.

Many make it the chief deſign, and the main buſineſs of their lives to contrive how they may be great and honourable in the World: and often it is that honour flyes from them, as the ſhadow from him that purſues it. But if they would ſtudy to be humble, and ſo carry themſelves towards all, they would find that the ſpeedieſt way to exaltation. For ſaith Chriſt himſelf, *Matth.* 23. 12. *Whoſoever ſhall exalt himſelf, ſhall be abaſed, and he that ſhall humble himſelf, ſhall be exalted*, even to honour here, if God ſees it good for him: but howſoever to glory hereafter, which is the higheſt, and beſt preferment, for (Matth. 5. 3.) *Bleſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven.*

True humility ſtands in being low in our own eyes, and being content to be low in the eyes of others. Get this *heart-humility*, and that would prevent thoſe thoughts which would puff thee up in thy ſelf, and thoſe lofty

lofty carriages which tend to *ſet thee up* in the World. Let it be thy care to approve thy ſelf in all good Conſcience towards God, and let him alone to take care of thy good name among men. Or if thou wouldſt (as thou oughteſt) honeſtly, and prudently, ſeek thee a *good name*, let the affectation of a *great name* be to thoſe that know no better.

IV. *Be as ſerviceable to others as thou canſt.* As it was the *meat and drink of our bleſſed Saviour to be doing good unto others:* So let it be thy meat and drink, even thy chief delight to be doing all the good thou canſt. Let not any opportunity of doing good ſlip out of thy hands, but as the Wiſe man adviſeth, Eccleſ. 9. 10. *Whatſoever thy hand findeth to do, do it with all thy might*, that is, whatſoever ability, or opportunity of ſervice God affordeth unto thee, either in thy general or particular Calling, improve it with all care and diligence: endeavour with thy might to do all the good that poſſibly thou canſt in thy Generation.

This we find was the mind of our Saviour, for ſaith he, Joh. 9. 4. *I muſt work the work of him that ſent me, while it is day.* Now what was the work of Chriſt, but to do all manner of good, as any opportunity was offered, whether by word or deed. The phraſe uſed by the Evangeliſt, ἐργάζεσθαι τὰ ἔργα, *to work the work*, is an *hebraiſm*, and implyeth *a thorow acting or doing of a thing*, a doing it heartily, and that with all care and diligence. Thus

ſhould we make it our chief care and endeavour, yea the main, and principal work of our lives, to do all the good we can in the world, accounting that the happieſt time in which we can do the moſt good. And ſurely it is the greateſt honour we are capable of here to be any way ſerviceable to God, and his people; and that which will bring much peace and comfort to our ſouls and conſciences. Be not a man for thy ſelf, be a common good, be willing to ſerve thy Generation. Let it not be ſaid of thee, It had been as well for the World if this man had never been born.

CHAP.

CHAP. XXVIII.

Of mercy towards ſuch as are in miſery; which implyeth both a compaſſionate heart, and an helping hand.

V. BE *merciful towards ſuch as are in miſery*, Luk. 6. 36. This mercifulneſs, or mercy is ſuch a compaſſion of the heart, whereby a man is moved to help and ſuccour others in their miſery. So that true mercy hath in it two things,

1. *A compaſſion, or laying to heart the miſeries of others.*

2. *An inclination, and readineſs to ſuccour and relieve them, according to their miſery.* It comprehends *affection*, and action, the former being the fountain and foundation of the latter; and the latter the ſtream and demonſtration of the former. So that in the compaſſion of the heart, and in the act of relief, conſiſts the true nature of Mercy.

1. The former we find often preſſed in Scripture, as Job 6. 14. *To him that is afflicted, pitty ſhould be ſhewed to his friend. Put on therefore*, ſaith the Apoſtle, Col. 3. 12. *as the*

Elect of God, holy, and beloved, bowels of mercy. Which is a *metonymical* form of ſpeech, often uſed in holy Scripture, whereby is meant pitty, and compaſſion towards them that are in any miſery, or affliction; yea ſuch a meaſure of pitty and compaſſion as affecteth the heart and bowels, and that with as true a touch and feeling, as if we our ſelves were in the ſame caſe with them.

If we conſider the neerneſs of conjunction, and communion that one Chriſtian hath with another, we may well be convinced of the equity of this duty. For we are all Sons of one Father, all members of one body: In reſpect thereof there ſhould, nay there ought to be ſuch a ſympathy and compaſſion in the members of the *myſtical body*, I mean among Chriſtians, as there is in the members of the *natural body*. Now we know that in the natural body, *if one member ſuffer, all the members ſuffer with it*, as the Apoſtle expreſſeth, 1 *Cor.* 12. 26. which place St. *Auſtin* in his tenth tractate on *John* explaining, excellently ſheweth the mutual compaſſion between the members of a natural body, *Behold*, ſaith he, *the foot treadeth on a thorn, and ſee how all the members condole it, The back bends it ſelf, the head ſtoopeth, the tongue complaineth as if it ſelf were pricked, the eye ſearcheth it out, the hands do their beſt to pluck it out, yea every member of the body is compaſſionately affected with it.* And ſurely ſuch a ſympathy and compaſſion there ought to be

amongſt

amongſt Chriſtians, who are all members of one body, whereof Chriſt Jeſus is the head.

II. *Thy compaſſionate heart muſt have a helping hand.* For the nature of true mercy conſiſteth as well in the act of relief, as in the compaſſion of the heart. Thou haſt not done thy duty in pittying the diſtreſſed, unleſs thou likewiſe relieve them. As that faith, which is alone without works, doth not juſtifie us: ſo that pitty which is alone without works, doth not juſtifie our faith. In vain therefore doſt thou boaſt of thine inward compaſſion, unleſs thou likewiſe afford thine outward contribution: which we find joyned together, Deut. 15. 7. *Thou ſhalt not harden thine heart, nor ſhut thine hand againſt thy brother; but thou ſhalt open thine hand wide to him*; that is, thou ſhalt give unto him freely and bountifully, contrary to the fore-named ſhutting the hand.

For thine encouragement unto this kind of Mercy,

1. *Know that outward works of mercy are ſweet ſmelling Sacrifices wherewith the Lord is well pleaſed.* Theſe are the oblations which he now requireth. The Sacrifices of the old Law are aboliſhed, and done away, ever ſince our bleſſed Saviour gave himſelf an offering, and a Sacrifice of a ſweet ſmelling ſavour unto God. The Evangelical Sacrifices which the Lord requireth of us under the Goſpel are, The Sacrifices of Prayer, Praiſe, and Charity.

So

So that if we will be offering up Sacrifices acceptable and pleasing unto God, they must be either *the Calves of our Lipps*, even the *Sacrifice of Prayer and Praise*, or else the *Sacrifice of Charity*, which the Apostle in *Phil.* 4. 18. termeth *An odour of a sweet smell, a Sacrifice acceptable and pleasing unto God.* The *Altar* on which this Sacrifice is to be offered, is *the back of the poor.* What greater argument can there be to enforce this duty of Charity, than to consider, it is acceptable, and pleasing unto God? For what ingenuous Christian would not do that which is acceptable unto God.

2. *We are not so much Lords of our Estates, as Stewards, and therefore ought not to appropriate all unto our selves, but to communicate some part thereof to the poor, unto whom something out of our estate doth belong.* In which respect the Spirit of God calleth part of the rich mans stock, *the poor mans due*, Prov. 3. 27. *withhold not good from them to whom it is due, when it is in the power of thy hand to do it.* So that what St. *Paul* saith of himself, concerning the Preaching of the Gospel, 1 Cor. 9. 16. *Necessity is laid upon me, yea woe is unto me, if I preach not the Gospel.* The like should every Christian say of himself in this behalf, *Necessity is laid upon me to relieve the poor, and woe be unto me, if I do it not.*

3. *All profession of Religion, without works of Charity, is but hypocritical. For this is pure Religion, and undefiled before God, to visit the*

the Fatherleſs and Widdows in their afflictions, 1 Jam. 1. 27. that is, The comforting and ſupporting ſuch as are in want and miſery doth evidence the truth of our Religion.

4. *Conſider the benefits which follow and accompany our works of Charity.* For thereby we bring glory to God; adorn our Chriſtian Religion and profeſſion: and not only make glad the hearts of the poor, whom we relieve, but likewiſe refreſh our own ſouls, in that our works of Charity will evidence as the truth of our Religion, ſo likewiſe of our faith; for *faith without works is dead*, it's not a living, but a dead faith which manifeſts not its life by working.

Laſtly, *It is a means for encreaſing our ſtore*, Prov. 3. 9, 10. *Honour the Lord with thy ſubſtance*, by giving bountifully to the poor, *So ſhall thy barnes be filled with plenty, and thy preſſes burſt out with new Wine.* And Prov. 11. 24. *There is that ſcattereth, and yet encreaſeth.* Intimating that this kind of ſcattering is the means of increaſing, which made the Apoſtle ſay in 2 Cor. 9. 6. *He that ſoweth ſparingly, ſhall reap ſparingly, but he which ſoweth bountifully ſhall reap bountifully.* And ſaith our Saviour, Luk. 6. 38. *Give, and it ſhall be given you, good meaſure, preſſed down, and ſhaken together.* So that nothing is loſt by giving to the poor, yea it is the ſureſt and ſafeſt way of getting. Whereas a covetous keeping back, and withholding from the poor, is the ready way

way to want and poverty; according to that of the Wiſe man, Prov. 9. 24. *There is that withholdeth more than is meet, but it tendeth to poverty*, through Gods curſe upon their eſtate for their hard heartedneſs to the poor: yea how many have loſt their ſoul, as well as their eſtate, by their over-ſaving? How can they hope to find mercy from Chriſt, who never ſhewed mercy to Chriſt in his members?

Therefore, O Young man, be perſwaded for the time to come to be more charitable, knowing, it is not ſo much a mercy to have wherewith all to do good, as to do good with what we have. And let thy giving out be proportionable to what the Lord hath given unto thee. 1 Pet. 4. 11. *If any man miniſter, let him do it as of the ability which God giveth.* They who are rich in this Worlds goods, ought to be rich in good works; the greater thy receits are, the greater ought to be thy returns.

That thou maiſt be more free, and bountiful in thy Charity, follow the advice which the Apoſtle giveth to the *Corinthians*, 1 Cor. 16. 1, 2. *Upon the firſt day of the week* (that is, the Lords day) *let every one of you lay by him in ſtore, as God hath proſpered him*, that is, according to the ability wherewith God hath bleſſed him, let him ſet apart ſomething for the relief of the poor. By this means thou wilt be more ready and free to give upon any good occaſion, having a ſtock by thee for that very end and purpoſe.

CHAP.

CHAP. XXIX.

Sheweth the neceſſity of reſtoring ill-gotten goods.

VI. *Carefully reſtore what thou haſt ſtolen or unjuſtly got.* It is very ſinful to get things wrongfully, and no leſs to keep what is wrongfully gotten; therefore the Law required reſtitution of ſtolen and ill-gotten goods, as *Exod.* 22. 1. *Lev.* 6. 2, 3, &c. Reſtitution is not an arbitrary thing, left to our will to do, or not to do, but an act of juſtice, to the performance whereof we are bound by the expreſs letter of the Law. Whoſoever he be that hath wronged another, either by detaining what he hath borrowed, or by getting by fraud or oppreſſion; ought to make ſatisfaction, by reſtoring either the thing it ſelf, or the value and worth of it: yea, not only the bare value, but likewiſe the damage done to the perſon wronged by detaining his goods.

Q. *What if the party be not able to make full ſatisfaction for the wrong he hath done?*

A. If he be not in truth able to make full ſatisfaction, yet he muſt reſtore ſo far as he is able, and his eſtate will reach: and God will

will accept the will for the deed, according to that of the Apoſtle, 2 Cor. 8. 12. *If there be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*

2. He muſt humbly acknowledge the wrong he hath done. If ſatisfaction cannot be made *by Reſtitution*, then it muſt be *by Humiliation.*

3. He muſt ſhew himſelf willing to reſtore whatſoever he hath unjuſtly, and fraudulently gotten: and promiſe ſatisfaction whenſoever God ſhall enable him thereunto.

Q. *What if the Party wronged be dead?*

A. *Then Reſtitution ought to be made to his Executors, or Adminiſtrators, or Heirs: and if they cannot be found, then to the poor*, making them his Heirs; and thereby thou wilt turn thy Debt into an Almes, and in ſhewing thy ſelf juſt, do a work of mercy.

What thou doſt herein let it be done ſpeedily. As thy Repentance muſt be ſpeedy without delay, ſo muſt thy Reſtitution: for what true repentance can there be without reſtitution? *Zacheus*, we read, upon his converſion made preſent reſtitution, *Luk.* 19. 8. knowing his repentance without it was but counterfeit and vain. It is not ſufficient to purpoſe and promiſe reſtitution, but it muſt be preſently done. For thou knoweſt not what a day may bring forth: thou maiſt either be taken from thy riches, or thy riches may be taken from thee,

thee, and thou thereby be altogether disinabled to restore according to thy purpose.

Though for the present thou maist please thy self with thine ill-gotten goods; yet if ever thy Conscience be enlightened and made sensible of the evil of sin, thou wilt find no quiet therein, till thou hast made restitution. Ill-gotten goods will be to thy Conscience as the *Canaanites* were to that good Land: It is said *the Land groaned till it had spewed them out.* So thy Conscience will travel with grief till it be delivered of thine ill-gotten goods. *Seneca* tells us of a *Philosopher* at *Athens*, who having bought a pair of Shooes upon trust, and afterwards hearing that the Shoo-maker was dead, flattered himself, for a while, with a conceit that the money due for the Shooes was his own, and that he should never be called upon for the same. But his Conscience being afterwards awakened, he was so terrified with the thought of his injustice, that as one affrighted, he ran with all speed to the mans shop, and finding the door shut, he flung the money in at the Window, saying, *Though the good man be dead, yet the money is due from me.* If an *Heathen* made such Conscience of restoring what was anothers, and not his own; How much more shouldst thou, who art a Christian, make Conscience of restoring whatsoever thou hast stolen, or fraudulently gotten from another, and doth not properly belong unto thee?

Obj.

Obj. Happily thou wilt ſay, I am willing to make reſtitution, but unwilling to have the thing known, becauſe thereby my credit and reputation will be exceedingly blaſted.

A. *For the preſervation of thy Reputation thou maiſt make choice of ſome honeſt, faithful friend, who will deliver the money or goods, and conceal thy name.* Be ſure reſtitution be made one way or other, of thine ill-gotten goods.

1. Becauſe otherwiſe they will prove a moth to conſume the reſt of thine eſtate.

2. It is the only way and means whereby thou canſt make recompence and ſatisfaction for the wrong thou haſt done unto thy Neighbour.

3. Common juſtice, and equity requireth reſtitution ſo far as thou art able. *Cicero*, and divers others amongſt the Heathens by the light of nature acknowledged as much. What a ſhame then muſt it needs be for Chriſtians, who have the light of the Goſpel added to the light of nature, not to acknowledge and practiſe this neceſſary duty!

4. This is the fruit worthy of repentance which we are commanded to bring forth, *Matth.* 3. 8. And which will evidence the truth thereof. Hereby *Zacheus* teſtified the truth of his repentance, *Luk.* 19. 8. It is not thy confeſſion unto God of the wrong done to thy Neighbour; nor thy mourning and ſorrowing for the ſame, that will obtain the pardon of the ſin, without reſtitution, ſo far as thou

thou art able: where that is wanting, all thy ſorrow and repentance will do thee little good. This was the Judgement of St *Auſtin* confirmed by all Divines to this day, that *Non remittitur peccatum, niſi reſtituatur oblatum, No remiſſion of ſin without reſtitution of goods, or money, ſo far as the party is able.*

Haſt thou therefore, O Young man, in the time of thine Apprenticeſhip been unfaithful to thy Maſter, and ſtolen any thing from him or any other, as thou expecteſt to find mercy from God, and to obtain the pardon of thy ſin, reſolve forthwith to reſtore the ſame; otherwiſe it will prove not only a moth in thine eſtate, but the ruine of thy ſoul. If thou part not ſpeedily with thine ill-gotten goods, thy ſoul is like to go for them. *And what will it profit thee to ſave thy goods, and loſe thy ſoul?*

CHAP. XXX.

Sheweth the neceſſity of performing Relative Duties.

VII. *HAve ſpecial regard to the duties thou oweſt to thy relations, wherein conſiſteth a great part of a Chriſtians work.* If God hath bleſſed thee with a family, let thy care be that God may be honoured therein, by a conſtant, conſcionable performance of holy and religious duties. *Relative duties* do more demonſtrate piety, and true Godlineſs, than *General duties*. The work of Grace in mens converſations doth appear much in the duties of their relations. If therefore thou profeſs Godlineſs, manifeſt the truth and power of it in performing the duties of thy relations.

Whatſoever men may talk of Godlineſs, except it appear in a conſcionable diſcharge of the duties of their relations, all their talk, and profeſſion of Religion is to no purpoſe. Except a Servant be diligent and faithful to his Maſter, a Child dutiful to his Parent, a Wife loving, and obedient to her Husband, all their profeſſion of Religion is in vain. So unleſs Maſters, Parents, and Husbands be careful and conſcionable in the diſcharge of the duties of their relations, all their talk of Godlineſs is to no purpoſe.

Therefore, O Young man, have ſpecial regard

gard to thy *relative duties*: if thou be not good therein, thou art not good at all, what ſhew of goodneſs ſoever thou makeſt: A good man, but a careleſs maſter, careleſs of the ſouls of his Servants! A good man, but an harſh, unkind huſband, theſe cannot well ſtand together. Men are really what they are relatively: except thou art relatively good, thou art not really good. Be therefore exactly conſcionable in the duties of thy relations. If thou beeſt a Maſter, a Governour of a Family, be juſt and merciful to thy ſervants, careful for the ſaving of their ſouls. If thou beeſt an Husband, be kind, and loving to thy Wife, let all thy commands be in love, then will they be more cheerfully obeyed. If thou beeſt a Father be careful in the education of thy Children, bringing them up in the nurture and admonition of the Lord: as God hath made them thy Children by natural generation, do thou endeavour to make them his Children by a religious education. Know that relative duties and graces do very much grace religion.

Q. What are thoſe ſpecial relative duties which are incumbent upon Maſters and Governours of Families in reference to thoſe under their charge?

A. 1. *Let your houſes be daily perfumed by a Morning and Evening Sacrifice of Prayer and Praiſe unto God.* Both which were appointed under the Law, *Exod.* 29. 38, 39. and this ſhadowed what was to be performed under the Goſpel. God renews his mercies to you every Morning,

and protects you every night from manifold dangers whereunto you are ſubject: and can you be ſo ungrateful and unmindful of him, who is every moment ſo mindful of you, as not to offer up unto him a Morning and an Evening Sacrifice?

It is obſervable that *heatheniſh Families*, and *Prayerleſs Families* are joyned together. Jer. 10. 25. *Pour out thy fury upon the Heathen who know thee not, and upon the families that call not on thy name.* Implying, that thoſe Families differ little from Heathens, in which Prayers are not daily offered up unto God. Let no buſineſs then whatſoever occaſion the omitting either of Morning, or Evening Prayer. For what buſineſs can be of greater importance, than the ſerving of God, upon whoſe bleſſing depends the good an ill ſucceſs of all our affairs? How can that Maſter expect a bleſſing from God upon his daily labours, who omits either Morning or Evening Prayer? For as God is the fountain of all bleſſing, ſo Prayer is the Means he hath ſanctified for the obtaining of it.

Say not thou art willing to Pray with thy Family, but knoweſt not how to expreſs thy ſelf in apt words. For certainly he that formed the tongue is able to furniſh it with words and expreſſions: and doth not ordinarily fail ſo to do, eſpecially when men keep on their hearts a warm ſenſe of their ſins, wants, and mercies, and do not, by a wilful living in ſome known ſin, drive away the Spirit, whoſe office it is to help our infirmities. As

As frequent uſe in other things maketh men perfect therein: ſo accuſtome thy ſelf to pray alone in thy Cloſet, and thereby thou wilt be enabled to pray with thy family. Rather than thou ſhouldſt altogether forbear praying in and with thy Family, out of a conceit of thine inability thereunto, I would adviſe thee for a while to read a Prayer out of a Book, till thou haſt a confidence to Pray in thy Family without one. For where there is no Prayer in a Family, there is not ſo much as a form of Godlineſs, to diſtinguiſh it from an Heatheniſh Family.

2. *Let the word of God be frequently read in your Families*, which is not only the foundation of faith, and the well-ſpring of ſaving wiſdom, but alſo the ground of Godlineſs, and the guide of practice, *able to make you wiſe unto ſalvation*, 2 Tim. 3. 15. We cry out againſt the Pope and popiſh Clergy for locking up the Scriptures in an unknown tongue from the Laity, not ſuffering them to have a Bible in their Mother-tongue; Whereas many Maſters amongſt us deal much alike with thoſe under their Charge, who if they do not lock up the Scriptures from them, yet neither do they unlock them to them, by cauſing them to be read among them. Certainly did you ſeriouſly conſider the benefit that might redound to your ſervants by a frequent hearing the word read, you could not but be more frequent therein. Are any of them addicted to drunkenneſs, lying, or ſwearing? who

knows but upon hearing the threatnings in Gods word denounced againſt thoſe ſins, they may for the time to come abhor and avoid the ſame? Or are any of thy ſervants unprofitable, and diſobedient unto thee? who knows but upon hearing the duties of ſervants read out of the word of God, where they are commanded *to be obedient to their Maſters in all things, and to ſerve them not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt with ſingleneſs of heart*, as *Epheſ.* 5. 5, 6. they may become more obedient and profitable unto thee! So that, me thinks, for thine own good as well as theirs, thou ſhouldſt cauſe the word to be frequently read in in thy Family.

3. *Set ſome time apart in every week to Catechiſe thoſe under thy charge, teaching them the chief Principles of Religion*; than which there is no better means to keep them from the errours of the times. If he be worſe than an Infidel who provides not for the bodies of thoſe in his family, what then is he who takes no care of their ſouls, neglecting to inſtruct them in the Principles of the Oracles of God?

If thou be a Maſter of a Family know that God hath committed to thy care the ſouls of all under thy charge, and by not inſtructing them in the Doctrines of Godlineſs, thou maiſt be guilty of their everlaſting damnation. And will not the fear of ſoul-murther ſtartle and awaken thee to the performance of thy duty? I know Maſters are apt to reply, that this is the Miniſters work, who

who hath properly *curam animarum*, the charge of ſouls committed to him; and that if he do not warn all under his charge of their ſin and miſery, their blood will be required at his hands. But let all Governours of Families know, that they likewiſe have the charge of the ſouls of their Children and Servants committed unto them; and if any of them periſh through the neglect of their duty, their blood will be required at their hands. Oh that all Parents and Maſters of Families would be more faithful to that truſt which God hath committed to them, and hence forward reſolve to ſet upon theſe duties, and not to neglect them any longer.

4. *Be careful that thy ſelf and family keep the Lords Day holy*, as by reſting from all the works of thine ordinary calling; ſo by a conſcionable performing thoſe holy and religious duties the Lord requireth on his day. This God enjoyneth every Maſter of a Family in the *fourth Commandment*, *Thou, thy Son, and thy Daughter, thy Man-ſervant, and thy Maid-ſervant, and all within thy Gates ſhall keep that day holy.*

Look that as many of thy family, as can poſſibly be ſpared, go with thee to the publick ordinances. And let it be thy care, that the time before, after, and between the publick Ordinances, be not ſpent either idly at home in vain and worldly diſcourſes, or in walking abroad, or in needleſs viſiting of friends, and neighbours; but in praying, repeating of Sermons, reading ſome part of the Scripture, and of other

good books, Catechiſing thy Family, ſinging of Pſalmes, and in holy Conferences. Thus you will not only keep the Sabbath day, as a day of reſt, but likewiſe ſanctifie that reſt.

God having conſecrated the whole ſeventh day for his Worſhip, and Service, thou oughteſt to make Conſcience of every minute thereof; and to ſee that none in thy Family take liberty to ſpend any part thereof, either in recreations or worldly buſineſſes, but that thou with thy Family ſpend the whole day in holy and religious exerciſes.

Content not thy ſelf with a dead, diſtracted manner of ſerving God, but ſtir up thy ſelf to a lively, ſpiritual performing thoſe holy duties thou takeſt in hand. To draw near unto God with our bodies, and honour him with our lips, when our hearts and ſpirits are removed from him, is no better than a mocking of God, which he abhors and deteſts.

For thine encouragement hereunto, know and *conſider that thy Godlineſs depends much upon thy ſanctifying the Sabbath-day.* As thou art ſtrict or looſe in the obſervation of that day, and the duties thereof, ſo doth thy Godlineſs increaſe and decreaſe.

V. *As a means and help for the conſtant performing theſe Family duties, have ſpecial care of the choice of thy Yoke-fellow, that thou marry a vertuous Woman, one who is related to Chriſt, at leaſt one that liketh and approveth the beſt things.* If thy Wife be not a promoter of Godlineſs in the

the Family, ſhe will be a hinderer thereof. The Scripture in ſetting forth the wickedneſs of *Jehoram*, renders this as the reaſon thereof, *that he had the daughter of Ahab to wife*, 2 Chron. 21. 6.

Therefore, O Young man, in ſeeking after a Wife, it will be thy wiſdom,

1. *To look more after righteouſneſs than after riches; to enquire more after her piety, than after her Portion: to know rather with what Religion ſhe is endeued, than with what eſtate ſhe is endowed.* Alas what is the richeſt portion, the moſt exquiſite beauty, and the rareſt parts in compariſon of a mind enobled with Grace and Vertue?

A Wife, as well as an Husband is the greateſt outward comfort or croſs in the World: So that to err once in the choice of a Wife, is in a manner to be undone for ever. Therefore, O Young man, be ſure thou ſeek unto God by Prayer for his direction and aſſiſtance in this great work, upon which much of thy future happineſs, or miſery doth depend.

2. *Next to Piety, Prudence and diſcretion is to be looked at in a Wife.* For *wiſdome exceeds folly as much as light exceeds darkneſs*, Eccleſ. 2. 13. And indeed *what is beauty without diſcretion, but as a Jewel of gold in a Swines ſnout*, Prov. 11. 22. And *Solomon* by way of commendation ſetteth forth a prudent Wife to be a ſpecial gift, and principal bleſſing of God, ſuch as excelleth all other temporal bleſſings whatſoever.

3. *Marriage-affection requires ſome external amiableneſs,*

amiableneſs, that ſhe be a pleaſing perſon, in whom thou maiſt delight. Though (as the Wiſeman ſpeaketh, Prov. 31. 30.) *favour be deceitful, and beauty vain* ; becauſe they are ſubject many wayes to decay, and vaniſh away ; yet favour and beauty may ſerve for the rooting, and ſettling of affection at the firſt.

4. *In regard that marriage is the foundation of a Family and Poſterity, a Portion is not to be contemned, though not chiefly to be deſired.* Therefore in ſeeking a Wife, let not wealth and riches be chiefly in thine eye, as if thou wert going about a purchaſe, and wert to Wed not the Woman, but her Wealth : but look more to her *inward* goodneſs, than to her *worldly goods*.

Laſtly, For a Concluſion of the whole, *In the careful obſervation of all theſe directions, Give diligence to make thy Calling and Election ſure.* It will not ſuffice me to preſs thee to do ſomething, that ſo thou maiſt have hope ; I would perſwade thee to thy whole duty, that ſo thou maiſt have aſſurance that it ſhall be well with thee. And leſs than I have here adviſed thee to, will not ſuffice thee to make ſure for everlaſting. He muſt be an *Univerſal Chriſtian* that will be an *aſſured Chriſtian* ; there is as much required to aſſurance as is required in the whole Scripture.

Well, what ſaiſt thou ? wilt thou henceforth adventure thy ſoul on conjectural and deceitful hopes ? Or wilt thou ſet to it to make ſure for Heaven ? What ſhall I ſay more to perſwade thee ?

thee? Give me leave ere I diſmiſs thee, to urge upon thee an argument or two. Whatever thou haſt to do here, make ſure for hereafter. For,

1. *Nothing temporal can be made ſure.*

2. *If things eternal be made ſure, Its no great matter though things temporal remain at the greateſt uncertainties.*

1. *Nothing temporal can be made ſure.* This World is a World of uncertainties; *the riches of it are uncertain riches*, 2 Tim. 6. 17. The pleaſures of it are uncertain pleaſures, Worldly friends are uncertain friends.

The Wheele of Providence is ever turning. Now one's at the top of the wheele, and then another and another: and he that was juſt now at the top, by and by tumbles down and the wheele runs over him. How often do rich men break, and poor men get up in their rooms, and then tumble down after them, and give place to him that comes next. To day thou haſt an eſtate, but who can tell what thou maiſt have to morrow? Such an uncertain World this is, and at ſuch uncertainties are the things thereof, and there's no preventing it.

It's good to be ſure of ſomething. Since earth can never be made ſure, thou art the more concerned to make ſure of Heaven. To have all at uncertainties, both here and hereafter, this is ſuch a miſery as every one that is wiſe will do what he can to prevent.

2. *If things eternal be made ſure, it's no great matter though things temporal be at the greateſt uncertainties.*

uncertainties. This world is uncertain; a world of changes, of diſappointments, vexations, and all kinds of troubles: why let it be ſo; So Heaven be ſure, no matter for all theſe lower uncertainties.

Young man, thou art going forth into the World; how thou maiſt proſper in it notwithſtanding all thy skill and care, God only knows. Who can tell what croſſes thou maiſt meet with in thy very entrance, that may daſh all thy hopes? And if thou haſt never ſo fair and hopeful a beginning, yet who knows what may be thy lot before the end of thy day? why now wouldſt thou get above all caſualties and croſſes, and at once be a conquerer of all the World? Wouldſt thou have thy quiet and contentment out of the reach of winds and ſtorms? and be able to live cheerfully in every condition? make Heaven ſure and 'tis done. Thou maiſt then hoyſe up thy Sails, commit thy ſelf to the Wind and Seas, make on thy Voyage, and never be appall'd at the ſtorms on the way: whileſt thou haſt this aſſurance thou ſhalt come ſafe to Harbour, and not an hair of thy head periſh.

Thus have you, dear youths, the deſires and breathings of my ſoul after your happineſs here and bleſſedneſs hereafter, expreſſed in ſome uſeful directions ſuitable to your preſent ſtate and condition, ſhewing you how to deport and carry your ſelves both in your general, and particular calling ſo, that you may pleaſe God in all things here, and live with him in everlaſting bleſſedneſs.

bleſſedneſs. Now my hearty requeſt to you is, that you will not content your ſelves with a bare reading of them, but reſolve, with the aſſiſtance of Gods grace, to enter upon the real practice of them. And oh that the Lord, who alone teacheth to profit, would pleaſe ſo to ſet them home upon your hearts, that they may tend to your ſpiritual good here, and eternal ſalvation hereafter.

O Young men you are now flowers in the bloom, you are thoſe *firſt-fruits* which ſhould be offered to the Lord: Oh that now you would conſecrate your ſelves unto God, and his Service: oh that while you are Young, you would with *Iſaac* give your ſelves to Prayer and Meditation: and with *Samuel* ſerve the Lord from your youths: and with young *Solomon* ſtudy to know, and ſerve the Lord of your Fathers: and with *Obadiah* fear the Lord from your youths: and with young *Joſiah*, do that which is right in the ſight of the Lord: and to theſe ends with *Timothy* from your youth addict your ſelves to the reading of the Scriptures, which are able to make you wiſe unto ſalvation. Oh that you would ſet theſe mens lives as Copies for your imitation, giving up your ſelves intirely, and unfeignedly to the Lord in a truly gracious life.

O Young men, you are now in your preparations for Eternity, and therefore had need to be very watchful over your ſelves, *to ſee that you walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the dayes are evil*, Epheſ. 5. 15.

Little

Little do you conſider how much dependeth upon this moment of time, which God for the preſent is pleaſed to vouchſafe unto you, even no leſs than the whole weight of Eternity. Upon your well, or ill-improving of your time, and talents here depends your everlaſting condition, that eſtate which is to be for ever and ever. Oh what folly, and madneſs then muſt it needs be in you, to ſuffer your Luſts, or wicked companions to Steal away this Jewel, your precious time, which is more worth than all the World! Oh that for the future you would ſo live every day as thoſe that live for Eternity. It is ſadly evident that too too many loſing their firſt and tender years, in concluſion loſe their ſouls alſo.

O Dear Youths, Behold the armes of free grace are yet open to embrace you, if now you will abandon your youthful Luſts, and cordially turn unto God, who is willing to forgive, yea willing to forget all former miſcarriages upon the reforming your lives; *Turn ye, turn ye therefore from your evil wayes, for why will ye dye?* Ezek. 33. 11.

In this ſmall Treatiſe, I have ſet before you life and death, Heaven and Hell, happineſs and miſery. Know aſſuredly that as you chooſe now, ſo ſhall you ſpeed hereafter. Oh then for the Lord Chriſt's ſake, and for the ſake of your poor ſouls, chooſe that good part which ſhall never be taken from you: walk in the path which leadeth to life, and happineſs, that you

you may not periſh, and be tormented with the Devils in hell-fire to all Eternity.

And now my friend, I bid thee farewell. Take theſe words along with thee, let them ever be before thine eyes, and upon thine heart, and then go on thy way. Good counſel be with thee, that thou maiſt guide thine affairs with diſcretion: and good ſucceſs be upon thee, that thou maiſt eat the fruit of thy good doings. I wiſh firſt that thy ſoul may proſper, and then I alſo wiſh that thy body may proſper, and thy family may proſper, and thy eſtate may proſper, as thy ſoul proſpereth.

The Lord be with thee, in all that thou ſetteſt thine hand unto. The Almighty bleſs thee; let his bleſſing be upon thy labours, let his bleſſing be upon all thy ſubſtance: let him help thee in thy work, and increaſe thy ſtore: let his Sun ſhine upon thy Tabernacle, and let the light of his Countenance make glad thine heart: let him guide thee with his eye, hold thee in his hands, carry thee in his boſome, till he hath lodged thee ſafe in the everlaſting Reſt. *Amen.*

FINIS.